

GRAMMAR
OF
COLLOQUIAL TIBETAN

C. A. BELL

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TIBETAN

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C. A. BELL

THIRD EDITION



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Grammar of Colloquial Tibetan

By

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*Late of Indian Civil Service, Late Political Officer
Sikkim*

THIRD EDITION

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“It is only from its roots in the living generation of men that language can be reinforced with fresh vigour for its seed. What may be called a literate dialect grows ever more and more pedantic and foreign till it becomes at last as unfitting a vehicle for living thought as Monkish Latin.”

JAMES RUSSELL LOWELL.

PREFACE TO SECOND EDITION.

In the first edition this Grammar was published as the first part of a "Manual of Colloquial Tibetan," the second part consisting of an English-Tibetan Colloquial Dictionary. In this second edition both parts have not only been revised, but have also been considerably enlarged. The map accompanying this edition—the latest from the Indian Survey Department—is bulkier than the Royal Geographical Society's map of 1904, with which the first edition was furnished. It has therefore been found best to bring out the Grammar and Dictionary as separate books. The map accompanies the Grammar.

2. The Tibetan words have been romanized throughout the Grammar, for the convenience of those who lack either the time or the inclination to master the Tibetan character. Many additions have been made, especially in the Chapters on the Verb and in the Conversational Exercises, which latter number thirty-two as against eighteen in the first edition.

3. As Political Officer in Sikkim I was in charge of the diplomatic relations of the British Government with Tibet and Bhutan also. Much material for framing rules and illustrations has therefore been gleaned from my Tibetan friends of all classes, High Priests, Cabinet Ministers, civil and military officers, shopkeepers, mule-drivers, peasants, etc., etc., during my fifteen years' service in Tibet and on the borderland. Among all these my thanks are especially due to Rai Sahib Kusho Pahlese of the noble family of Pahla in Lhasa. And Mr. David Macdonald, British Trade Agent at Yatung, Tibet, has again rendered valuable assistance.

4. In addition to the grammars formerly consulted I have examined Mr. Hannah's careful work, which was not published until some years after my first edition had seen the light. My

PREFACE

acknowledgments are also due to the Government of Bengal, who have defrayed the cost of this edition also in return for the copyright which I have made over to them.

5. This Grammar has been adopted as one of the text-books in the High Proficiency examination in the Tibetan language, held under the auspices of the Government of India.

6. In conclusion I must express my pleasure at finding that a second edition was called for owing to the first edition being sold out—a rare occurrence among books on Tibet—for it may be hoped that some have found it useful.

DARJEELING :
November 1919. }

C. A. BELL.

PREFACE TO FIRST EDITION OF "MANUAL OF COLLOQUIAL TIBETAN."

1. The object of this little work is to provide a practical handbook for those who wish to acquire a speedy knowledge of Colloquial Tibetan. It, therefore, does not deal with the written language, which differs widely from the colloquial, and is useless for conversational purposes.

2. Notwithstanding the political and commercial importance of Tibet it is remarkable that so few Europeans are able to converse with the people in their own tongue. The language is undoubtedly a hard one to acquire on account of the complexity of the grammar, the intricacy of the spelling, the fine shades of pronunciation, the different terminology, known as the honorific, employed in addressing the higher classes, the variety of dialects, and the distinction, already noted, between the literary and spoken language. To minimise these difficulties and to make the approach to the colloquial as easy as possible, is the aim of this handbook. It seeks to do so by giving a minimum of grammatical notes, fully explained by examples, a clear statement of the rules of pronunciation, a simple system of phonetic spelling in the Roman character, a set of conversational exercises and a sufficiently full vocabulary of both common and honorific words to meet the ordinary requirements of conversation with all classes.

3. Tibet is essentially a country of dialects. A well-known proverb says—

| ལུང་པ་རེ་རེ་སྒྲུང་ལུགས་རེ |

| ལུ་མ་རེ་རེ་ཚུལ་ལུགས་རེ ||

“Every district its own dialect ;
Every lama his own doctrine.”

Under these circumstances it was necessary to select the dialect most widely spoken, and that of Lhasa has been chosen

accordingly. It is not only the dialect of the Central Province but may be said to be also the *lingua franca* of the whole of Tibet. It is more generally spoken than any other, and is recognized as the most correct form of speech by all.

4. The Vocabulary contains somewhat less than ten thousand Tibetan words, the number of separate English words being some seven thousand or about twice as many as those contained in any colloquial Tibetan vocabulary up to date. The remaining three thousand words are made up of about two thousand honorific words and one thousand extra Tibetan words. Where two or more Tibetan words are given for one English equivalent, all are in common colloquial use and the one placed first is the commonest. It is hoped that the honorific words given may be found useful. Existing vocabularies give but few. A knowledge of honorific words is essential for talking to or of Tibetans of good position. It is hoped also that the exercises in Tibetan handwriting given in Part I, Chapter XVII, may assist any student, who so desires, to learn how to write Tibetan letters and other documents in a clear and correct style.

5. It is recommended that the grammar be used as follows: The rules of each Chapter should be perused and their accompanying examples learnt by heart. The *Words* at the end of the Chapter should then be committed to memory as far as possible, and the exercise (for reading and copying) should be read aloud to the teacher to ensure correct pronunciation, and every word should be understood. After this the other exercise (for translation) should be translated *viva voce* and then written down, care being taken, when writing, to verify the spelling, as very few Tibetan teachers can spell correctly. On the following day the Tibetan half of the reading exercise should be covered up, and the English half re-translated into Tibetan, first *viva voce* and then in writing. If the above plan is followed the student will gain the

soundest possible knowledge of the language. But if the student has not time for the above thorough system, he should omit the writing of both exercises and limit himself to the *viva voce*.

6. As regards teachers it is best to obtain at first one who speaks English. If the teacher can speak the Lhasa language also, so much the better, but very few of the English-speaking Tibetans in the Darjeeling district or in Sikkim are really proficient in the latter. As soon as he can converse a little, the student should change to a Lhasa man that speaks Tibetan only, so as to be certain of always speaking in Tibetan. When the teacher knows English or Hindustani there is always a tendency for the conversation to drop into the latter languages. The Lhasa teacher should of course be as well educated a man as is procurable. The student should also, when he is able to understand and converse a little, call in Tibetans of the Lhasa province to talk to him, one at a time, changing them every two or three weeks. Tibetans are generally ready to talk; they have not the formal constraint of manner which characterizes so many of the Indian races. The more he calls in thus, the better will he be able to understand and reply to any chance Tibetan he meets.

7. A word as to the system of romanization. In this, which is believed to be as phonetic as possible, I had reluctantly to differ from the various systems of my predecessors, as none of them seemed to me to reproduce the sounds in the dialect of Lhasa, though some reproduced those in the Sikkimese and other dialects. The system followed in this book is nearly the same as that recommended to Government for official reports, etc., by Captain O'Connor, C.I.E., Trade Agent at Gyantse, and the author, but distinguishes the different sounds with greater accuracy than was considered necessary in the Government system.

8. The Tibetan words and syllables in brackets are those used in the simple form of book-language. Where the pronunciation

PREFACE.

of the literary and spoken form of a word is the same, the literary form alone is given, since the sole object of entering the spoken form is to show the exact pronunciation of the word.

9. In conclusion, I must acknowledge my obligations to the Government of Bengal for their patronage, to the Grammars of the Rev. Graham Sandberg, the Rev. H. A. Jäschke and the Rev. Father A. Desgodins, and especially to Mr. Henderson's Tibetan Manual, which marks a great advance in the Tibetan colloquial over any of its predecessors. And most of all are my thanks due to Mr. David Macdonald, who has revised this book throughout, and to whose unrivalled knowledge of both colloquial and literary Tibetan are largely due whatever merits the work may possess.

CHUMBI, TIBET:

March 1905.

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C. A. BELL.

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ABBREVIATIONS.

Adj.=adjective.	Interj.=interjection.
Adv.=adverb.	Interr.=interrogative.
Art.=article.	Lit.=literally.
Ch.=Chinese.	M.=male, masculine.
Conj.=conjunction.	Mon.=Mongolian.
C.T.=Central Tibet, i.e., the provinces of U and Tsang.	Neg.=negative.
Def.=definite.	Opp.=opposed.
Do.=ditto.	Post.=postposition.
E.G.=for instance.	Pron.=pronoun.
F.=female, feminine.	Rel.=relative.
Hin.=Hindi.	S.=substantive.
Hon.=honorific.	Sik.=Sikkimese.
H. hon.=high honorific.	Sup.=superior.
Imp.=imperative.	Ts.=Tsang province.
Inf.=inferior.	V.I.=verb intransitive.
	V.T.=verb transitive.
	W.=with.

ERRATA.

Page	89	line	24	for	<i>te-ring-sang</i>	read	<i>te-ring-sang.</i>
„	116	„	20	„	ད་རང་	„	དེ་རིང་
„	143	lines	8-9	„	<i>dra-tak-po</i>	„	<i>dra-tak-po</i>
„	151	line	23	„	ཡག་པོ་	„	ཡག་པོ་
„	163	„	22	„	ཉེར་བ་	„	ཉེར་བ་
„	165	„	10	„	སྐྱག་ས་མེ་ (མེར་)	„	སྐྱག་མེ་
„	175	„	21	„	<i>hle-sa</i>	„	<i>hla-sa.</i>
„	184	lines	8-9	„	<i>tön-min</i>	„	<i>tön-min.</i>

GRAMMAR OF COLLOQUIAL TIBETAN.

NOTE.—Where the colloquial and the literary form differ the latter is given in brackets in the Tibetan character. In the romanized Tibetan the colloquial forms alone are given.

CHAPTER I.

THE ALPHABET AND ITS PRONUNCIATION.

1. The Tibetan Alphabet was originally taken from the Sanskrit Devanagari in the 7th century A.D., but many of the letters, especially in Central Tibet, now represent sounds different from their prototypes. Both the Sanskrit and the Tibetan pronunciations have changed considerably during this period.

2. The Tibetan letters are as follows:—

Consonants and their romanized equivalents.

Surds.	Aspirates.	Sonants.	Nasals.
Gutturals ཀ་ <i>ka</i>	ཁ་ <i>kha</i>	ཀ་ <i>ka</i>	ང་ <i>nga</i>
Palatals ཅ་ <i>cha</i>	ཅ་ <i>chha</i>	ཇ་ <i>cha</i>	ཇ་ <i>nya</i>
Dentals ཉ་ <i>ta</i>	ཐ་ <i>tha</i>	ཉ་ <i>ta</i>	ཉ་ <i>na</i>
Labials པ་ <i>pa</i>	པ་ <i>pha</i>	པ་ <i>pa</i>	མ་ <i>ma</i>
Sibilants ཚ་ <i>tsa</i>	ཚ་ <i>tsha</i>	ཚ་ <i>tša</i>	
Semi-vowels བ་ <i>wa</i>	བ་ <i>sha</i>	ཟ་ <i>śa</i>	འ་ (not romanized.)
	ལ་ <i>ya</i>	ལ་ <i>la</i>	
	ས་ <i>sha</i>	ས་ <i>ha</i>	ཨ་ <i>a</i>

3. In this Chapter I endeavour to give as nearly as possible the sound represented by each Tibetan letter. The romanization throughout is intended only as a rough guide to the pronunciation for those who are unable to give the time for studying the exact pronunciation. The consonants when used as initials, i.e., when immediately preceding the vowel of a syllable, are pronounced as below :—

- ཀ' The *k* in the Hindustani word *kam*. To be pronounced with the tongue between the teeth and without breathing.
- ཁ' an aspirated *k*, e.g., *block-head*, pronounced in one breath. The same as the aspirated *k* in Hindustani words, e.g., *khana*.
- ཀ' also a *k* but pronounced through the throat and in a lower tone than ཀ'
- ང' like the *ng* in *coming*. Say *coming in*, eliminating the first four letters *comi*.
- ཅ' *ch* in *chin*. To be pronounced with the tongue between the teeth and without breathing.
- ཆ' *ch* aspirated, e.g., *touch-hands* pronounced in one breath, i.e., like the aspirated *ch* in Hindustani.
- ཇ' is also a *ch* pronounced through the throat and in a lower tone than ཅ'
- ཉ' as the initial sound in *nuisance*.
- ཏ' a Dental *t* to be pronounced with the tongue between the teeth and without breathing. This ཏ' and ཉ' differ from the English *t* and *n*, in that the English letters require the tongue to be placed against the roof of the mouth and so have a heavier sound.

- ३' aspirated *t*, e.g., *thora* in Hindustani; or—subject to the difference noted under ५'—*pat hard* pronounced in one breath. Not to be confused with the English *th* sound, in words like *the*.
- ५' is like ५' but pronounced through the throat and in a lower tone than ५'
- ४' is like the English *n*, e.g., in *nest* subject to the difference noted under ५'
- ५' like English *p* as in *pear*, to be pronounced with the tongue between the teeth and without breathing.
- ५' aspirated *p*, e.g., *stop here*, pronounced as one word.
Not to be confused with *ph* sound occurring in English words like *phantasy*, etc.
- ५' is also a *p* but pronounced through the throat and in a lower tone than ५' If it forms the second syllable of a word whose first syllable ends with a vowel or with ८' २' ३' or ५' it is pronounced as *w*.
- ५' as English *m*, e.g., in *man*.
- ४' *ts* is pronounced like *weights* eliminating the letters *weigh*.
To be pronounced with the tongue between the teeth and without breathing.
- ४' as *ts* aspirated, e.g., in *pats hard* pronounced as one word.
- ६' is also a *ts*, but pronounced through the throat and in a lower tone than ४'
- ५' like *w* in English, e.g., in *wing*.
- ५' Something like *sh* in English, but pronounced in a lower tone and more through the throat.

- ˆ named ཀི་ཀུ་ *ki-ku*, like *i* in *in* or *tin*, e.g., མི་ *man=mi*.
- ˘ named སྐབས་ཀྱུ་ *shap-kyu*, like *oo* in *root* when initial or final. Like *u* in *pull*, when medial, e.g., ཀྱུ་ *boat=tru*; འུ་ *west=nup*.
- ˊ named འགྲེང་བུ་ *Deng-bu*, like *e* in *men*. But when final also often like *i* in *tin*, e.g., ལེན་པ་ *to take=lem-pa*; ཇེ་མིག་ *key=di-mi*.
- ˋ named ན་རོ་ *na-ro*, like *o* in *hole*; e.g., ལོན་པ་ *to come back=lok-pa*.

5. The Tibetan letters with the four vowel-signs are as follow :—

ཀི་ *ki*. ཀུ་ *khu*. ཀེ་ *ke*. ཇོ་མཆོག་ | *ngom*.

ཅི་ *chi*. ཅུ་ *chhu*. ཅེ་ *che*. ཉོན་ | *nyön*.

ཌི་ *ti*. ཐུ་ *thu*. ཌེ་ *te*. རྣོ་ | *nor*.

པི་ *pi*. ཕུ་ *phu*. པེ་ *pe*. མོ་ | *mö*.

ཅི་ *tsi*. ཅུ་ *tshu*. ཅེ་ *tse*. ལྷོ་ | *wöl*.

ཞི་ *shi*. ཞུ་ *shu*. ཞེ་ *se*. ཡོ་ | *yö*.

རི་ *ri*. ལུ་ *lu*. ལེ་ *she*. སོང་ | *song*.

ཧེ་ *he*. ཨོ་ | *Om*. (The *o* is named “le-

kor,” and represents the letter ཨ་).

The above set of examples is that ordinarily used in Tibetan schools and monasteries.

6. Final Consonants.—The preceding paragraph shows the ordinary pronunciation of the vowels which is, however, further affected by some of the final consonants. Of final consonants there are only ten ; that is to say, though any consonant may begin a syllable only one of these ten consonants may end it. 'These ten final consonants are as follow :—

ག'ང'ད'ན'ཁ'བ'མ'ར'ས'ལ'ས' Let us briefly consider the pronunciation of each as a final, and its effect upon the pronunciation of the preceding vowel.

ག' is pronounced so slightly as hardly to be heard and shortens the preceding vowel. When followed, however, by another consonant in a second syllable of the same word it is clearly pronounced, and does not affect the pronunciation of the preceding vowel, thus མིག་ eye=*mi*, but རེལ་ག་པ་ to hit=*phok-pa*.

ང' is pronounced more sharply than when an initial. It does not affect the pronunciation of the preceding vowel, e.g., མིང་ name=*ming*, but sounded sharply. The sound of final ག' and ང' can be obtained from the teacher with but little practice.

ད' } These all modify the sounds of the preceding vowels, *a*, *u*
ཁ' } and *o* ; i.e., *a* into *e* (in French *les*) ; *u* into *ü* (in French
བ' } *sur*) ; *o* into *ö* (e.g., *hören* in German or *eu* in French
ས' } *peu*). These modified sounds will, therefore, be roman-
ized into *e*, *ö*, *ü* respectively.

The final consonant itself is not pronounced ; e.g., ལྷ་ manure=*lü*, རེ་ wool=*pê*, རྩོ་ས་པ་ to flee=*trö-pa*. ད' makes the preceding vowel short ; ཁ' and མ' make it long, thus ལྷ་ manure=*lü* (short *u*) ; but ལྷ་ས་ body=*lü* (long *u*).

ན་ modifies vowels as ད་ལ་ and ས་ modify them, but is itself pronounced, e.g., ལན་ answer=*len*. When followed by བ་ཕ་བ་ or མ་ in the same word it is pronounced as *m*, e.g., རིན་པོ་ཆེ་ precious=*rim-po-chhe*.

བ་ } Do not affect the pronunciation of the vowel, and are
 themselves pronounced the same as when initial, e.g., ཚབ་
 མ་ } delegate=*tsha-p*, ཟམ་པ་ bridge=*śam-pa*, ཟུར་ corner=*śur*.
 ར་ } But ར་ like ལ་ is sometimes pronounced so lightly as
 hardly to be heard.

འ་ is not itself pronounced but lengthens the sound of the vowels preceding it. No vowel except the indirect *a* precedes it, e.g., རྣམ་མཁའ་ sky=*nam-khā*.

7. **Affix.**—The letter ས་ also occurs as a second final consonant or affix after either of the four letters ལ་ད་བ་མ་ It is not pronounced, but in the case of ལ་ preceded by *a*, it has the effect of lengthening the *a*, e.g., ལལས་སི་ yes=*lā-si*. It is sometimes written in an incomplete form below the final consonant thus ལལས་སི་

8. **Sanskrit Letters.**—The following six letters taken from the Sanskrit are occasionally used in the Colloquial language, namely :—

ཌ་	ཌ་	ཌ་	ཌ་	ཌ་	ཌ་
<i>tra</i>	<i>thra</i>	<i>dra</i>	<i>na</i>	<i>kha</i>	<i>khya</i>

ཌ་ is known as *ta-lo-tra*, which means “*ta* reversed is *tra*”;

ཌ་ as *na-lo-na*, “*na* reversed is *na*”; and so on.

9. Examples.

[The student is recommended to cover the romanized Tibetan letters with a piece of paper and thus to test his knowledge of the alphabet and its pronunciation.].

ཀོ་བ་ leather=*ko-wa*.

གར་ encampment=*gar*.

ཤིང་ tree=*shing*.

ཆུ་ water=*chhu*.

མ་མ་ mother=*a-ma*.

འོད་ light, s.=*ö*.

ཕན་ profit=*phen*.

ཐོན་པ་ to ride=*shö-m-pa*.

ས་ earth=*sa*.

ཟ་བ་ to eat=*sa-wa*.

དད་པ་ faith=*te-pa*.

དང་ and=*lang*.

ལས་ཀ་ work=*le-ka*.

ལུག་ sheep=*lu*.

ལག་པ་ hand=*lah-pa*.

ཇོ་བོ་ lord=*cho-wo*.

10. **Diphthongs.**—There are no real diphthongs, but under this head may be classed the combination *ai*, *oi*, *ui*, occurring when the one syllable of a word ends in *a*, *o*, or *u*, and the next begins with *i*; e.g., རོ་འི་ and རི་ of the corpse=*ro-i*, pronounced almost like *rö*, but with a slight sound of *i*; similarly ཁ་འི་ and རི་ of the mouth=*kha-i* and almost=*khē*; ཕུ་འི་ and རི་ of the son=*pu-i* and almost=*pü*. In fact the རི་ modifies the preceding vowels in practically the same way as ས་ would do.

The other combinations of vowels are *ao*, *io*, *uo*, *eo*, *oo*, *au*, *iu*, *eu*; e.g., ཟེལ་| ཤིལ་| ཅུལ་| ཆེལ་| ཉེལ་| གུལ་| ཅུལ་| ལེལ་| They are not often used in the colloquial and are not really diphthongs, as each vowel is clearly though rapidly pronounced.

Note that རི་ and not མི་ is always used as the base of the second vowel; that is, the letter over which the second vowel must be written; e.g., ཁ་འི་ and རི་ and not ཁ་མི་ and མི་

11. **Compound Consonants.**—These are of two kinds, namely Subjoined and Superadded. These subjoined consonants are:—

ཁ་ཡ་ར་ལ་ and ཏ་ They are known respectively as ཁ་ཟུར་ *wa-śur*, “*wa* on the edge ”; ཡ་བཏགས་ *ya-ta*, “*ya* subjoined ”; ར་བཏགས་ *ra-ta*, “*ra* subjoined ”; ལ་བཏགས་ *la-ta* “*la* subjoined ”; and ཏ་བཏགས་ *ha-ta* “*ha* subjoined.”

12. **Wasurs.**—*Wasur* may be joined to sixteen consonants, viz.:—

ཀ་ ཁ་ ག་ ན་ ལ་ ཏ་ ཅ་ ཆ་ ཇ་ ཉ་ ཐ་ གྲ་ གླ་ གྷ་ གྱ་ གླ་ གྷ་ གྱ་

The effect on the pronunciation is to lengthen the sound of the vowel in the same way as final ར་ but not quite so much, e.g., ཚྭ་ salt = *tshā*.

13. Of *yatas* there are seven, which are joined to the following letters, thus—

ཀྱ་ *kya* ཁྱ་ *khya*, ཀྲ་ *kya*, ཀླ་ *cha*, ཀྷ་ *chha*, ཀྱ་ *cha*, ཀྲ་ *nya*.

Note the pronunciation of the last four.

Thus ཀྱང་པོ་ hard = *kyong-po*.

ཕྱིན་པ་ to go = *chhim-pa*.

ཕྱ་ bird = *chka*.

14. *Rata* is joined to thirteen consonants, namely:—

ཏྱ་ *tra*, ཏྲ་ *thra*, ཏ་ *tra*,

ཏྱ་ *tra*, ཏྲ་ *tra*,

ཏྱ་ pronounced *tra*, or *pa*, ཏྲ་ *thra*, ཏྱ་ pronounced *tra*, *pā* or *ra*.

Note that gutturals and labials take the sound of dentals.

Rata is also joined to རྩ་ *na*, མ་ *ma*, ཤ་ *sha*, ས་ *sa* or

NOTE.—Several English grammars also give རྩ་ *thra*, but this is neither given in Tibetan primers nor used in the colloquial language.

tra or *hra*, རྩ་ *hra*, e.g., བྲག་ blood = *thra*, རྩ་ boat = *tru*, རྩ་པ་ bell = *tri-pu*, རྩ་པ་ (རྩ་པ་) to write = *tri-pa*, ས་ son = *se*, ས་ bridle = *trap*.

Note that where any of the first nine *ratas* are followed by the vowels རྩ་ or རྩ་ the *r* is pronounced less strongly than when followed by the other vowels. And in no case is the *r* pronounced as strongly as in English.

15. *Hata* in the colloquial language is not used except with རྩ་ e.g., རྩ་ a god = *hla*, the *h* being pronounced before the *l*. It is also joined to རྩ་རྩ་པ་ and རྩ་ and is then written རྩ་རྩ་རྩ་ and རྩ་ respectively, but these last five cases only occur in transcribing Sanskrit words, and are of little use for colloquial purposes.

16. *La-ta* is joined to six consonants, thus—

ལ་ལ་ལ་ལ་ལ་ལ་ These are all sounded as *la* in a high tone, except ལ་ which is pronounced *da*, e.g., ལ་ song = *lu*; ལ་པ་ month = *da-wa*.

17. Examples.

བྲག་ rock = *tra*.

སྩ་ལ་ reed-pen = *nyu-gu*.

སྩ་ཀ་ basket = *Le-ko*.

ངེ་སྩ་ my bridle = *nge-trap*.

ཁྱེད་ཀྱི་སློབ་ཀྱི་ your life=*khyö-kyi so*.

ཁོ་འི་གླུ་ his song=*khö lu*.

ཐཐ་སྐྱོ་ dance=*shap-ro*.

བྲང་ཁོག་ chest (of body)=*hang-kho*.

སྤང་རྒྱ་གར་ lane=*hrang-ga*.

18. **Superscribed Consonants.**—There are three of these, namely, ར་ལ་ and ས་ They are placed on the tops of other letters.

ར་ is placed on the top of twelve consonants, thus :

ཀ་	ཁ་	ང་	ཇ་	ཉ་	ཏ་	ད་	ན་	བ་	མ་	ཚ་	ཅ་
<i>ka</i>	<i>ga</i>	<i>nga</i>	<i>ja</i>	<i>nya</i>	<i>ta</i>	<i>da</i>	<i>na</i>	<i>ba</i>	<i>ma</i>	<i>tsa</i>	<i>dza</i>

Note that the ར་ is written as ར་; except with ཉ་ when the full

ར་ is written. Note also that ཀ་ is pronounced as *ga*, ཇ་ as *ja*, ད་ as *da*, བ་ as *ba* and ཅ་ as *dza*. The others differ from the ordinary ཀ་ཇ་, etc., in that they are pronounced in higher tone.

19. Examples.

ཀླང་པ་ foot=*kang-pa*, ཀད་པོ་ old man=*ge-po*, ཀྱེན་ ornament=*gyen*, དོ་ stone=*do*, ཏོ་པོ་ sharp=*no-po*, ཚ་བ་ root=*tsa-wa*, ལུ་ཀ་ཇི་ shepherd=*lu-k-dzi*. The ར་ itself is not pronounced except sometimes when occurring in the second syllables of words; e.g., ར་ཇ་ sacred thunder-bolt=*dor-je*. When ར་ surmounts a consonant as above, it is named ར་མགོ་ *rang-go*, i.e., ra-head, and the consonant is said to be “tied on” or “subjoined” as the *ya-tas*, *ratas*, etc., above. Thus ཀ་ is named *ra-ka-ta*, i.e., *ra* with *ka* subjoined, ཁ་ is named *ra-ga-ta*, and so on.

20. ལ་ similarly named ལ་མགོ་ *lang-go*, i.e., la-head, is superadded to ten consonants as follow :—

ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་

ལ་ is pronounced *hla*. The rest are pronounced in the same way as the corresponding consonants with superadded ལ་ | ལ་ and ལ་ are pronounced in a high tone as *cha* and *pa* respectively.

21. ས་ similarly named ས་མགོ་ *sang-go*, i.e., sa-head, is superadded to eleven consonants as follow :—

ས་ ས་ ས་ ས་ ས་ ས་ ས་ ས་ ས་ ས་ ས་ ས་

These are pronounced in the same way as the corresponding consonants with superadded ལ་ or ལ་ The consonants surmounted by ལ་ or ས་ are similarly said to be “tied on,” e.g., ལ་ is named *la-nga-ta*, and ས་ is named *sa-da-ta*.

22. Examples.

ལ་ five = *nga*.

ལ་ ལ་ morning = *nga tro*.

ལ་ ལ་ iron = *cha*.

ལ་ ལ་ to soar (in the air) = *ding-wa*.

ལ་ ལ་ sin = *dik-pa*.

ལ་ ལ་ medicine = *men*.

23. **Prefixed Letters.**—The five letters ག་ད་བ་མ་ར་ are found in many words before the initial consonant. These prefixes are not themselves pronounced, but affect the pronunciation in the same way as superadded ར་ལ་ or ས་

ག་ occurs before ཅ་ན་ཏ་ད་ན་ཅ་ཞ་ཟ་ཡ་ག་ས་

ད་ before ཀ་ག་ང་པ་བ་མ་

བ་ before ཀ་ག་ཅ་ཇ་ཏ་ད་ན་ཅ་ཇ་ཞ་ཟ་ཞ་ག་ས་

མ་ before ཁ་ག་ང་ཆ་ཇ་ན་ཐ་ད་ན་ཆ་ཇ་

ར་ before ཁ་ག་ཆ་ཇ་ཐ་ད་པ་བ་ཆ་ཇ་

Examples.

གཅིག་ one=*chi*.

གསར་པ་ new=*sa-pa*.

བཏང་བ་ to send=*lang-wa*.

མཁས་པོ་ skilful=*khe-po*.

གདན་ bolster=*den*.

དབུལ་ silver=*ngü*.

བདུན་ seven=*dün*.

རྩྭམ་པ་ to assemble=*dzom-pa*.

24. Confusion might arise in the case of one of the prefixed letters making a word with one of the final consonants, the vowel being the inherent *a*, e.g., དག་ as to whether it represents *lă* or *gā*. The confusion is obviated as follows. If it is the initial ད་, the word is written དག་*lă*. If it is the prefix, ར་ is added thus, དག་ར་=*gā*.

25. When བ་ as initial consonant follows ད་ as prefix, the combination is either sounded as *u* or not sounded at all. If accompanied by a *yata* or a vowel sign, it is not sounded at all; e.g., དབུགས་ breath=*u*, དབུངས་ tune, melody=*yang*; དབྱག་པ་ to

throw=*yuk-pa*. If accompanied by *rata* it follows the ordinary rule of *ratas* (para. 14) and prefixed ཏ་ (para. 23) and is pronounced *dr*. In other cases it is pronounced as *w*, e.g., ཏའ་ power, authority=*wang*.

26. Sentences for Pronunciation.

Bring some hot water. མུ་ཚ་ཕོ་འབྲུར་ཤོག་ *chhu tsha-po khe sho*.

This water is not hot. མུ་འདི་ཚ་ཕོ་མི་འདུག་ *chhu di tsha-po min-du*.

It is cold. གང་མོ་རེད་ *trang-mo re*.

You can go now. ཏ་འགྲོ་ཚོག་གི་རེད་ *ta dro chhok-ki-re*.

27. **Irregular Sounds.**—In the following cases the pronunciation is modified for the sake of euphony.

(a) *m* and *n* sounds.—When one syllable is followed by another beginning with a prefixed letter the sound of *m* or *n* is often introduced. This occurs especially when the first syllable ends in ག་ e.g.

ཕྱག་ཐེ་ key, hon.=*chhan-di*.

ཕྱག་འབྲུ་ grain, hon.=*chhan-dru*.

མི་འདུག་ is not=*min-du*.

ན་བཟའ་ clothes, hon.=*nam-sa*.

(b) **Reduplicated Sounds.**—When the following final consonants, or affixes, namely, ག་གས་ང་ངས་ར་ and ར་ are followed by འ་ or འ་ the sound of the final consonant is reduplicated, e.g., བཀག་ (འབཀགས་) འ་གནང་བ་ to hinder, hon.=*kak-ka nang-wa*;

གསུངས་པ་རེད་ he said, *hon.=sung-nga-re*. ནར་བ་གནང་བ་ to take care of, *hon.=nyar-ra nang-wa*; ཚེལ་བུ་ fat=*tshil-lu*; དཔོན་པོས་གནང་བ་རེད་ | the official has given, *pöm-pö naug-nga-re*.

(c) བ་ following a vowel or ལ་ When བ་ follows a vowel its sound is sometimes omitted altogether, e.g., རྩ་བ་ goitre = *ba-a*.

ཀ་བ་ pillar = *ka-a*.

བ་ after ལ་ is often pronounced as *r*, e.g.,—

རྒྱལ་བ་གནང་བ་ to conquer, *hon.=gye-ra nang-wa*.

(d) Other changed sounds.

བཞེས་ཐུར་ spoon = *shép-thu*.

རྒྱ་ར་ (རྒྱ་བ་) sweet buck-wheat = *gyáp-ra*.

(e) There are also other irregular sounds, but it seems unnecessary to enumerate them all here. They will be picked up more easily in the course of conversation.

28. **The Tones.**—In Tibetan the tone, that is to say the pitch of the voice, varies, each word in this language having a tone in which it should be pronounced. It is very important for the student to render these tones with substantial accuracy; otherwise the pronunciation becomes uncertain and many of his words will assume meanings which he does not intend for them.

29. For practical purposes we must discriminate between three tones, viz., the high, the medium, and the low. The initial letter and the prefix govern the tone.

High Tone.—Use this in a word beginning with a prefix except when the initial letter is ཁ་ག་ཅ་ཇ་ཉ་ཏ་ཐ་ or ཇ་. Use it also with any of the following initials, viz., ཀ་ཅ་ཏ་པ་ཅ་ག་ས་ཏ་.

Medium Tone.—Use this in a word beginning with ཁ་ཅ་ཇ་ཉ་ཏ་ as initials whether with or without prefixes.

Low Tone.—Use this in a word beginning with any of the following letters as initials ཀ་ང་ཇ་ན་ད་ན་བ་མ་ཇ་མ་ཞ་ཟ་ཡ་ར་ལ་འ་ also in words in which a prefix precedes the initials ཀ་ཇ་ད་བ་ or ཇ་. Such initials are in this case, as previously noted in paragraph 23, pronounced as *g*, *j*, *d*, *b* and *dz*, respectively. For effect of ཀ་ང་ད་བ་ལ་ས་ in lengthening or shortening the preceding vowel see above paras. 6 and 7.

Examples.

ཀ་བ་ leather=*ko-wa*, high tone.

ཤྱ་ས་ incense=*pö*, high tone and lengthened.

པག་ brick=*pă*, high tone and shortened.

ཆམ་པ་ cold (in the head)=*chham-pa*, medium tone.

ཐབས་ opportunity=*thap*, medium tone.

ཐག་པ་ rope=*thak-pa*, medium tone and shortened.

ལ་ to (postposition) *la*, low tone.

ལགས་ yes (a polite affirmative)=*lā*, low tone and lengthened.

ཕོད་ Tibet=*pö*, low tone and shortened.

Note the difference in above examples between ཤྱ་ས་ and

ཕོད་ and between ལ་ and ལགས་.

30. **Punctuation.**—It will have been noticed from the examples that at the end of each syllable a dot is placed at the top right-hand corner. This dot is named ཚེ་ *tshe*. A comma, semi-colon or colon is indicated by a vertical line (|) called *she*, a full-stop by a double line (||) called *nyi-she*, and the end of a chapter by four lines (|| ||) called *shi-she*. In hand-writing a mark (c) is usually placed between each syllable instead of the *tshe*, but is sometimes incorporated with the last letter of the syllable.

31. **Spelling.**—The Tibetan method of spelling words should be acquired, as the teacher in common with all Tibetans will use it.

32. Pronounce the first consonant or compound consonant, add the vowel and pronounce the two together.

Thus, ཀ་ ; *ka-na-ro, ko*. ཀྱ་ ; *sa-ka-ta, ka, kaki-ku, ki*. It is as if to say *sa* with *ka-ta* makes *ka*, *ka* with *ki-ku* makes *ki*.

33. If there is a final consonant, pronounce the whole word with it, then the consonant itself, and then the whole word again. Thus, ཀང་ ; *ka-na-ro, ko, kong-nga-kong*. Again ཀྱང་ ; *kaya-ta, kya, kya-na-ro, kyo, kyong-nga, kyong*.

34. If the vowel is the inherent *a*, pronounce the first consonant, then the whole word, then the final consonant, and then the whole word again e.g. ཀ་ ; *ka, kang-nga, kang*. ཀྱ་ ; *sa-ga-ta, ga, gang-nga, gang*. ལྷ་ཀ་ ; *la-ta-ta, ta, ta-na-ro, to, tok-ka-sa, tok*.

35. When a prefixed letter begins the syllable, e.g., ཀ་དྲ་ etc., it is pronounced as *ka-wo*, *ta-wo*; e.g., ཀ་ཞེན་; *ka-wo-nya-deng-bu*, *nye*, *nyen-na*, *nyen*. དགའ་; *ta-wo-ga*, *gaṇ-pa gaṇ*. This *wo* is pronounced very shortly.

36. A syllable containing only a consonant and the inherent *a*, e.g., ས་ is called *ma-kyang*, i.e., "only *ma*," to distinguish it from the consonant accompanied by one of the other vowels. Thus, to enquire whether a syllable is ས་ or ས་ you may say "Is it *sa-na-ro* or *sa-kyang*?"

36. Examples.

ལུང་ handle. *la śhāṇ-p-kyu*, *lu*, *lung-nga*, *lung*.

རས་ cotton. *ra*, *re-sa*, *re*.

བཏང་བ་ to send. *pa-wo-ta-tang-nga*, *tang*; *wa*: *tang-wa*.

འབྱུང་པ་ to embrace. *a-wo-kha-ya-ta khya*, *khya śhāṇ-p-kyu*, *khyu*, *khyü-ta*, *khyü*; *pa*: *khyü-pa*.

དྲ་ enemy. *tā-wo-ga-ra-ta*, *dra*.

ལྷ་ spirit. *la-ha-ta*, *hla*.

བསོད་ནམས་ good fortune. *pa-wo-sa-na-ro*, *so*, *sō-ta*, *sō*; *na*, *nam-ma-sa*, *nam*: *sōnam*.

མེ་མོ་ hat. *śhā-wa-sur*, *śhā*; *ma-na-ro*, *mo*; *śhā-mo*.

དཔེ་ཆ་ book. *Ta-wo-pa-deng-bu*, *pe*; *chha*: *pe-chha*.

གྲག་ lightning. *ka-la-ta*, *la*, *la-na-ro*, *lo*, *lo-ka*, *lo*.

རྒྱུག་པ་ to run. *ra-ga-ta*, *ga*, *ga ya-ta gya*, *gya śhāṇ-p-kyu*, *gyu*, *gyuk ka*, *gyuk*; *pa*: *gyuk-pa*.

རིགས་བརྒྱུད་ lineage. *ra-ki-ku*, *ri*, *ri-ka-sa*, *rik*; *pa-wo-ra-ga-ta*, *ga*, *ga ya-ta*, *gya*, *gya-śhāṇ-p-kyu*, *gyu*, *gyü-ta*, *gyü*: *rik-gyü*.

37. Sentences.

Where are you going to? ཁྱོད་ག་པ་འགྲོ་གི་ཡིན་པ་ *khyö ka-pa dro-ki yim-pa?*

I am going to Darjeeling, Sir. ལགས་ང་དྲོ་རྟེ་ལ་འགྲོ་གི་ཡིན་ *lā nga Dor-je-ling lā dro-ki yin.*

What have you got in the bundle? དྲོ་ག་ཐུང་ནང་ལ་ག་རེ་ཡོད་པ་ *dok-thre nang-la ka-re yö-pa?*

Different kinds of things, Sir. ལགས་ཆ་ལག་སྒྲ་ཚྲགས་ཡོད་ *lā cha-lā na-tsho yö.*

Have you a tea-pot among them? དེ་དེ་ནང་ལ་ཁོ་རྟིང་ཡོད་པས་ *te-ï nang-la kho ting yö-pē?*

Yes, Sir, I have. ལགས་ཡོད་ *lā-yö.*

What is its price? གོང་ག་ཚད་ཡིན་པ་ *kong ka-tshö yim-pa?*

'Twenty rupees. ལགས་གྲོ་མོ་ཉི་ལུ་ཐམ་པ་ཡིན་ *lā gor-mo nyi-shu tham-pa yin.*

Will you let me have it for fifteen rupees? གྲོ་མོ་བཙེ་ལ་ག་རྟིང་གི་ཡིན་པས་ *gor-mo che-nga la tong-ki yim-pē?*

No, Sir. ལགས་མེན་ *la-men.*

Well, good-day! རོ་ན་ག་ལེ་རྒྱག་ *o-na kale-gyu.*

Good-day, Sir! ད་རོ་ན་ག་ལེ་འཆིབ་རྒྱ་གནང་ *tao-na ka-le chhip-gyu-nang.*

CHAPTER II.

THE ARTICLE.

I. The Indefinite Article.

1. This is the same as the numeral ONE without the prefix ཅག་ namely ཅིག་ *chi*.

2. The final ཅ་ is very slightly pronounced (see above Cap. I, para. 6).

3. It is placed after the noun or adjective, which it qualifies; thus མི་ཅིག་ *mi-chi*, A MAN.

4. It also takes any case-inflection instead of its noun or adjective, which latter in such case are not inflected. The method of case-inflection will be dealt with later under the chapter relating to nouns.

5. ཅིག་ is often omitted where we should use "a" or "an" in English. *If there might otherwise be doubt as to whether more than one is meant use ཅིག་*

6. In the case of *weights and measures* or in other cases where something FULL is implied, ཅང་ *kang* is used instead of ཅིག་, e.g., ཕོར་པ་ཅང་ *phor-pa kang*, A BOWL-FULL.

WORDS.

Man = མི་ *mi*.

Woman = རྒྱལ་པོ་ཅིག་ *kyi-men*.

Dog = རྒྱལ་པོ་ *khyi*.

Cat = རྒྱལ་པོ་ *shimi*.

Please give = གནང་རྒྱུ་གས་གནང་
nang-ro-nang.

Rupee = གོར་མོ་ *gor-mo.*

To me = ང་ལ་ *nga-la.*

And = འདྲ་ *tang.*

Noise = ཀླད་ *ke.*

Do not make (of noise) = མ་གྱུབ་
ma-gyap.

Country = ལུང་པ་ *lung-pa.*

Pleasant = རྒྱུ་པོ་ *kyi-po.*

Is = རེད་ *re.*

Wood = ཤིང་ *shing.*

Armful = པང་པ་གང་ *pang-pa kang.*

He = ཁོ་ *kho.*

To him = ཁོ་ལ་ *kho-la.*

Tibetan = བོད་པ་ *pö-pa.*

Note that the verb comes at the end of the sentence.

EXERCISE NO. 1. (For reading and copying.)

A man = མི་ཅིག་ | *mi-chi.*

A woman = རྒྱུ་མ་དམན་ཅིག་ | *kyi-men chi.*

A dog and a cat = ཁྱི་ཅིག་དང་ཁྲི་མི་ཅིག་ | *khyi chi tang shi-mi chi.*

Please give me a dog. (*Lit. To me a dog please give*)
ཁྱི་ཅིག་གནང་རྒྱུ་གས་ནང་ | *nga-la khyi chi nang-ro-nang.*

Please give him a rupee ཁོ་ལ་གོར་མོ་ཅིག་གནང་རྒྱུ་གས་གནང་ | *kho-la gor-mo chi nang-ro-nang.*

Do not make a noise ཀླད་མ་གྱུབ་ | *ke ma-gyap.*

It is a pleasant country. (*Lit. country pleasant is*) ལུང་པ་
རྒྱུ་པོ་རེད་ | *lung-pa kyi-po re.*

Please give me an armful of wood. (*Lit. To me wood an
armful please give.*) ང་ལ་ཤིང་པང་པ་གང་གནང་རྒྱུ་གས་
གནང་ | *nga-la shing pang-pa kang nang-ro nang.*

He is a Tibetan. ཁོ་བོད་པ་རེད་ | *kho pö-pa re.*

EXERCISE No. 2. (For translation).

A dog. A man and a dog. A woman and a cat. Please give me a rupee. Please give him a cat.

II. *The Definite Article.*

7. As in the case of the indefinite article, so also in that of the definite article **THE** in English is often left unexpressed in Tibetan. Where expressed, འདི་ *di*, **THIS** and རི་ *le*, **THAT** are used, though these represent demonstrative pronouns rather than the definite article. It follows therefore that འདི་ or རི་ should not be used unless **THE** in the sentence really represents **THIS** or **THAT**.

8. Where **THE** refers to a noun previously mentioned, རི་ is used.

9. As in the case of ཅིག་ so also both འདི་ and རི་ are placed after the noun or adjective which they qualify and take the case-inflection instead of the noun or adjective.

10. The particles ཀྱི་ and ག་ have the sense of **THE** when placed after numerals. Thus གཉིས་ཀྱི་ *nyi-ka*, **THE TWO, BOTH**; བདུན་ཁྱིམ་ *dün-kha*, **THE SEVEN**. The ཀྱི་ ག་ *ka, kha, ka*, take the case-inflection similarly to འདི་ *di*.

WORDS.

Who = སྤྱི་ *su*.

Boy = བུ་གུ་ *pu-gu*.

Good = ལག་པོ་ *yak-po*.

Bhutanese = འབྲུག་པ་ *druk-pa*.

Wind = ལྷག་པ་ *hlak-pa*.

Strong (of wind) = ཚ་ཕྱི་ *tsha-po*.

Bring = འཁྱེར་ཤོག་ *khe-sho*.

Food = ཁ་ལག་ *kha-la*.

EXERCISE NO. 3.

The dog and the cat. ཁྱི་ངའི་དང་ཞི་མི་འདི། *khyi di tang shi-mi di.*

Who is the man? (*Lit.* The man who is?) The man (i.e., the man just mentioned) is a Tibetan. མི་འདི་སུ་རེད།
mi di su re; མི་དེ་བོད་པ་རེད། mi te pö-pa re.

The boy is good. བུ་གུ་འདི་ཡག་པོ་རེད། *pu-gu di yak-po re.*

Who is the boy? The boy is a Bhutanese. བུ་གུ་འདི་སུ་རེད།
pu-gu di su re; བུ་གུ་དེ་འབྲུག་པ་རེད། pu-gu te druk-pa re.

The wind is strong. ལྷགས་པ་ཚ་པོ་རེད། *hlak-pa tsha-po re.*

Bring the wood (or some wood). ཤིང་འབྲིར་ཤོག། *shing khe-sho.*

Bring the food. ཁ་ལག་འབྲིར་ཤོག། *kha-la khe-sho.*

EXERCISE NO. 4.

The man. The man is a Bhutanese. Please give me wood.
Lit. (To me the wood please give.) The wind is good.

CHAPTER III.

THE NOUN.

1. **Abstract Nouns** though used in the literary language are frequently avoided in the colloquial by the phrase being turned and an adjective employed instead of the abstract noun. Thus, THE CLEVERNESS OF THIS DOCTOR IS KNOWN TO ALL, ཨམ་ཆེ་འདི་མཁས་པ་ཡིན་པ་གླང་ཁས་གཤམ་གྱི་རེད། *am-chlu di khe-po yim-pa gang-khe shing-ki-re*. Lit. ཨམ་ཆེ་ *am-chhi*, DOCTOR, འདི་ *di*, THIS, མཁས་པ་ *khe-po*, CLEVER, ཡིན་པ་ *yim-pa*, THAT HE IS, གླང་ཁས་ *gang-khe*, ALL, གཤམ་གྱི་རེད། *shing-ki-re*, KNOW.

When expressed ལོ་ *lō* is generally added to the adjectival root; e.g., ཆེ་ལོ་ *chhe-lō*, GREATNESS; ལྗང་ལོ་ *bom-lō*, THICKNESS. Certain abstract nouns are formed by joining together two contradictory words, thus, SIZE = ཆེ་ཆུང་ *chhe-chhung*, lit. LARGE—SMALL; TEMPERATURE = མེ་གྲང་ *tsha-trang*, lit. HOT—COLD; QUALITY = རེ་ཅན་ *sang-ngen*, lit. GOOD—BAD. Thus, WHAT IS THE SIZE OF THAT HOUSE? ཁང་པ་དེ་ཆེ་ཆུང་ག་འདྲམ་རེད། *khang-pa te chhe-chhung kan-dre re*, lit. ཁང་པ་ *khang-pa*, HOUSE, དེ་ *te*, THAT, ཆེ་ཆུང་ *chhe-chhung*, SIZE, ག་འདྲམ་ *kan-dre*, OF WHAT KIND, རེད་ *re*, IS.

2. **Nouns denoting membership of a certain country, religion, profession, etc.,** are formed by adding པ་པོ་ལ་ *po, po, pa*, *po, mo* or *mo*, to the name of the country, religion, etc., concerned. Thus, BHUTANESE = འབྲུག་པ་ *druk-pa*; CARPENTER = ཡོང་བཅོལ་ *wong-mchöl*.

shing-śo-wa ; INHABITANT OF CHUMBI VALLEY (TROMO) = བོ་མོ་བ་
tro-mo-wa ; SERVANT = གཡོ་པ་ ཡོ་པ་ *yok-po* ; CHIEF = གཙོ་བོ་ *tso-wo* ;
མ་ and མོ་ when used in this connection sometimes denote the
feminine gender, e.g., རྒྱལ་པོ་ *gye-po* = KING, རྒྱལ་མོ་ *gye-mo* =
QUEEN. But, as noted below (para. 6), feminines are often
denoted by one of the participles བ་པོ་བ་ or བོ་ thus, THIS WOMAN
IS A TIBETAN, རྒྱུ་མ་དམན་འདི་བོད་པ་རེད། *kyi-men di pö-pa re*. བ་
and བོ་ are used instead of བ་ and པོ་ respectively when the
preceding syllable ends in a vowel.

3. **Nouns denoting the agent** are usually formed by adding མཁན་ *khen* to the root of the verb, e.g., ཡོང་བ་ *yong-wa*, TO COME, ཡོང་མཁན་ *yong-khen*, THE PERSON WHO COMES. This termination མཁན་ corresponds to the termination *wala* in Hindustani, e.g., *ane-wala*. More rarely མི་ *mi* is used.

4. **Diminutives.**—These are not only formed by the addition of the words མུང་ *chhung*, or མུང་མུང་ *chhung-chhung*, SMALL, to the noun, but in some cases also by the terminations ི་ or ི་ག་ *u*, *ku*, or *thru*, e.g., དེ་མུང་ *di-u*, SMALL STONE from དོ་ *do*, STONE; བུ་ག་ *pu-gu*, BOY from བུ་ *pu*, SON; བྱ་མུང་ *chap-thru*, CHICKEN from བྱ་ *cha*, FOWL. With the diminutive in ི་ the inherent *a* and the vowel *o* are changed into *e*; e.g., རྩ་ as above becomes རེ་མུང་. If the noun ends in ག་ this is sometimes cut off and with ི་ forms the diminutive, e.g., ལུ་ག་ *lu*, SHEEP, ལུ་ག་མུང་ *lu-ku*, LAMB.

5. **Gender.**—Rules as to gender are but loosely observed in colloquial Tibetan. In names of animals, trees, etc., the genders

can be distinguished by the particles ཤ་ *pho*, for masculine and མ་ *mo*, for feminine. These precede the root of the noun, e.g., ཤ་ཤིང་ *pho-shing*, MALE TREE, མ་ཤིང་ *mo-shing*, FEMALE TREE. They are also used by themselves as nouns; e.g., ཤ་མ་ *pho-mo*, MALES AND FEMALES.

6. In a limited number of words བ་ཕྱ་བ་བོ་ denote the masculine and མ་མོ་ the feminine, the particles in such cases following the noun, e.g., ལྷ་མ་ཕྱ་ *se-po*=SON, ལྷ་མ་མོ་ *se-mo*=DAUGHTER. But in numerous cases these six particles are used without denoting gender at all: e.g., ལྷ་བ་ *la-ma*, PRIEST; མ་མོ་ *wa-mo*, FOX, both male and female; རྒྱལ་པོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ བ་རེད། *kyi-men di tro-mo-wa re*, THIS WOMAN IS AN INHABITANT OF THE CHUMBI VALLEY, རྒྱལ་མོ་བ་ *tro-mo-wa*, being used both for male and female.

7. **Declension.**—The declension is simple, and is effected as in Hindustani by means of postpositions. Thus the accusative is the same as the nominative, the genitive takes གི་ or when the noun ends in a vowel more usually འི་ the dative ལ་ the agentive གིས་ or when the noun ends in a vowel more usually ས་ and the ablative གས། It will thus be seen that nouns ending in a consonant are declined somewhat differently from those ending in a vowel. One example of

each is therefore given :—

Nom. and Acc.	གཡག་	<i>ya,</i>	a yak.
Gen.	གཡག་གི་	<i>yak-ki,</i>	of a yak.
Dat.	གཡག་ལ་	<i>yak-la,</i>	to a yak.
Agent.	གཡག་གིས་	<i>yak-ki,</i>	by a yak.
Abl.	གཡག་ནས་	<i>yak-ne,</i>	from a yak.

8. With some verbs the accusative *may* be formed in ལ་ e.g., ཁོས་ང་ལ་ (or ང་) བདུངས་མོང་། *khö nga-la dung-song*, HE BEAT ME. Its use in these cases is optional. With other verbs ལ་ *cannot* be used, e.g., ཁོས་ལྗོ་ཆས་ (not ལྗོ་ཆས་ལ་) ཟ་གི་རདུག་ *khö top-chhe sa-ki du*, HE IS EATING FOOD.

9. In the *literary* language, if the noun ends in ད་བ་ or ས་ the genitive is formed by གི་ and the agentive by གིས་; if the noun ends in ན་མ་ར་ or ལ་ the genitive is formed by གི་ and the agentive by གིས། It is only when the noun ends in ག་ or ང་ that the genitive is formed by གི་ and the agentive by གིས། But in the colloquial གི་ and གིས་ respectively are, as a rule, used for all, especially by the lower classes, though it is more elegant to give the forms used in the literary language.

10. Nom. and Acc.	གཡོག་པོ་	<i>yok-po,</i>	a servant.
Gen.	གཡོག་པོ་འི་	<i>yok-pö,</i>	of a servant.
Dat.	གཡོག་པོ་ལ་	<i>yok-po-la,</i>	to a servant.
Agent.	གཡོག་པོ་ས་	<i>yok-pö,</i>	by a servant.
Abl.	གཡོག་པོ་ནས་	<i>yok-po-ne,</i>	from a servant.

11. The plural is formed by adding to the nominative ཚོ་ (sometimes pronounced ཚོ་) which, ending in a vowel, takes after it the postpositions of a noun that ends in a vowel. Thus :—

Nom. and Acc.	ག'ཡག་ཚོ་	<i>yak-tsho,</i>	yaks.
Gen.	ག'ཡག་ཚོ་འི་	<i>yak-tshō,</i>	of yaks.
Dat.	ག'ཡག་ཚོ་ལ་	<i>yak-tsho-la,</i>	to yaks.
Agent.	ག'ཡག་ཚོས་	<i>yak-tshō,</i>	by yaks.
Abl.	ག'ཡག་ཚོ་ནས་	<i>yak-tsho-ne,</i>	from yaks.

12. All plurals are declined as above. There are thus two forms of declension in the singular, but only one in the plural. It should be noted that when it is apparent from the context that the plural is intended, the singular form of the noun is used ; thus, མི་ཁ་ཤས་ཡོང་གི་འདུག་ *mi kha-she yong-gi-du*, SOME MEN ARE COMING, lit. མི་ MEN ཁ་ཤས་ SOME ཡོང་གི་འདུག་ ARE COMING ; མི་ not མི་ཚོ་ being used.

13. As regards the cases they are used in the ordinary way except that the agentive is employed in place of the nominative with *transitive* verbs, thus, གཡོག་པོ་ཁོ་རྩེ་གི་འདུག་ *yok-po kho dung-gi-du*, THE SERVANT IS BEATING HIM, lit. གཡོག་པོས་ BY THE SERVANT, ཁོ་ HIM, རྩེ་གི་འདུག་ IS BEATING ; but སང་ཉིན་ གཡོག་པོ་འགྲོ་གི་རེད། *sang-nyi yok-po dro-ki-re*, THE SERVANT WILL GO TO-MORROW, lit. སང་ཉིན་ TO-MORROW, གཡོག་པོ་ THE SERVANT,

འགྲོ་གི་རེད། WILL GO (see also POSTPOSITIONS, Cap. XI, paras. 1 to 3).

WORDS.

Your ཁྱོད་རེའི་ = *khyö-re*.

Mother ཨ་མ་ = *a-ma*.

Lhasa ལྷ་ས་ = *hla-sa*.

Father པ་པ་ = *pa-pa*.

To catch ཟིན་པ་ = *sim-pa*.

Trader ཚོང་པ་ = *tshong-pa*.

One who catches ཟིན་མཁན་ = *sim-khen*.

My ངའི་ = *nge*.

Phari ཕག་རི་ = *Phari*.

Thief ཀུ་མ་ = *ku-ma*.

Are ཡོད་ = *yö*.

Here མངས་ (འདི་རུ་) = *de*.

Many = མང་པོ་ = *mang-po*.

Mule རྩ་ = *tre*.

Name མིང་ = *ming*.

EXERCISE NO. 5.

Your mother's cat. ཁྱོད་རེའི་ཨ་མའི་ཞི་མི། *khyö-re a-me shi-mi*.

My servant will go. ངའི་གཡོག་པོ་ཕག་རི་ནས། *nge yok-po pha-ri ne*.
from Phari to Lhasa. ལྷ་ས་ལ་འགྲོ་གི་རེད། *hla-sa la dro-ki-re*.

My father is beating the dog. ངའི་པ་པས་ཁྱི་དུང་གི་འདུག། *ng pa-pe khyi dung-gi-du*.

The men who caught the thief are here. ཀུ་མ་ (ཀུན་མ) ཟིན་མཁན་
རེ་ཚོ་མངས་ (འདི་རུ་) ཡོད། *ku-ma sim-khen te-tsho de-yö*.

Many women are coming. ཁྱི་ས་དམན་མང་པོ་ཡོང་གི་འདུག། *khyi-men mang-po yong-gi-du*.

This is a male mule. འདི་པོ་རྩ་རེད། *dipho-tre re*.

This man has done the work. མི་འདིས་ལས་ཀ་འདི་བྱས་པ་རེད།
mi di le-ka di che-pa re. Lit. མི་འདིས་ by this man,
ལས་ཀ་འདི་ the work, བྱས་པ་རེད། has done.

EXERCISE No. 6.

My father's dog. Your mother's name. All the men are
 here (*lit. men, the, all, here, are*). That woman is beating
 your mule. Please give me food. He has taken service.

CHAPTER IV.

THE ADJECTIVE.

1. The adjective usually follows the noun and in this case takes the declension instead of the noun. If an article or demonstrative pronoun accompanies, it comes last of the three, and takes the declension, both noun and adjective in such case remaining in the nominative case. The declension of adjective, article or pronoun, follows the same rule as that of nouns. Thus, ཁང་པ་ཚུང་ཚུང་གི་ *khang-pa chhung-chhung-gi*, OF THE SMALL HOUSE, lit. ཁང་པ་ house, ཚུང་ཚུང་ small གི་ of; ཁང་པ་ ཚུང་ཚུང་དེའི་སྒྲོལ་ལ་བྱ་ཅིག་འདུག་ *khang-pa chhung-chhung, te-ï gang-la cha-chi du*, THERE IS A BIRD ON THE TOP OF THAT SMALL HOUSE; lit. ཁང་པ་ཚུང་ཚུང་དེའི་ of that small house, སྒྲོལ་ལ་ on the top, བྱ་ཅི་ a bird, འདུག་ is. Should the adjective be put before the noun, it takes the genitive case, and the inflection is then taken by the noun if alone with the adjective, but by the article or demonstrative pronoun if such accompany. Thus, བོད་པའི་སྒྲོལ་དམན་ལ་ *pö-pe kyi-men la*, TO THE TIBETAN WOMAN. བོད་པའི་སྒྲོལ་དམན་དེ་ལ་ཁ་ལག་གནང་རྒྱལ་ས་གནང་། *pö-pe kyi-men te la kha-la nang-ro-nang*, PLEASE GIVE SOME FOOD TO THAT TIBETAN WOMAN; lit. བོད་པའི་སྒྲོལ་དམན་དེ་ལ་ to that Tibetan woman, ཁ་ལག་ food, གནང་རྒྱལ་ས་གནང་། please give.

2. Most adjectives end in པོ་ *po*, which is but seldom changed to མོ་ *mo*, when used with a feminine noun, e.g., གད་མ་དཀར་པོ་ཅིག་ *gö-ma ka-po chi*, A WHITE MARE. Note that དཀར་པོ་ *ka-po*, WHITE is not changed to དཀར་མོ་ *ka-mo*.

3. Several adjectives are formed from nouns—the noun being put in the genitive case, thus: ཤིང་གི་སྒྲག་བུམ་ཅིག་ *shing-gi nak-pum chi*, A WOODEN INK-POT, lit. ཤིང་གི་ *of wood*, སྒྲག་བུམ་ཅིག་ *an ink-pot*. གསེར་གྱི་གཙུ་ *ser-kyi kao*, A GOLDEN CHARM BOX. Also from adverbs, the adverb being similarly put in genitive form, thus, འོག་གི་ཁང་མིག་ *ok-ki khang-mi*, LOWER ROOM, འོག་ meaning BELOW.

4. Other adjectives are formed from words repeated, thus:—གོར་གོར་ *gor-gor*, ROUND.

Others from words repeated with this difference that the first word has the inherent vowel *a*, the second a different vowel; e.g., རྒྱར་རེ་འཁྱར་རེ་ *khyar-re khyor-re*, SHAKY, TOTTERING. Such repeated words are in the colloquial usually dissyllabic.

5. Adjectives denoting a negative such as those which in English begin with IN—, UN—or end with—LESS are occasionally rendered in Tibetan by མེད་ *me* or མེད་པ་ *me-pa*, following the noun concerned, e.g., འྲིམས་མེད་ *thrim-me*, LAWLESS, i.e., WITHOUT LAW; རྟོན་དག་མེད་པ་ *tön-ta me-pa*, USELESS, lit. WITHOUT MEANING. They are however more frequently rendered by a negative. Thus: THIS IS UNFITTING=THIS IS NOT FITTING and is accordingly rendered འདི་འོས་པོ་མི་འདུག། *di ö-po-min-du*.

6. —ABLE,—IBLE are often expressed by ཉན་པ་ e.g., ཁ་ལག་ འདི་ཟ་ཉན་པ་མི་འདུག། *kha-la di sa nyem-pa min-du*, THIS FOOD IS NOT EATABLE, i.e., IS NOT FIT FOR EATING, lit. ཁ་ལག་འདི་ THIS FOOD ཟ་ཉན་པ་ EATABLE, མི་འདུག་ IS NOT. Where the meaning is

that of READY FOR, use ཚོག་ or ཚོག་ཚོག་ e.g., ཁ་ལག་འདི་ཟ་ཚོག་ ཚོག་མི་འདུག། *kha-la di sa chho-chho min-du* THIS FOOD IS NOT YET READY TO BE EATEN.

7. The comparison of adjectives is formed by ལས་ *le*=*than*, *more than*, thus: ཏ་དེ་ལས་ཏ་འདི་ཆེན་པོ་རེད། *ta te-le ta di chhem-po re*, THIS HORSE IS BIGGER THAN THAT ONE, lit. ཏ་དེ་ལས་ *more than that horse*, ཏ་འདི་ *this horse* ཆེན་པོ་རེད་ *is big*. Note that the adjective itself remains unchanged. Some adjectives, e.g., ཡག་ག་ *yak-ka*, BETTER, མང་ང་ *mang-nga*, MORE; ཆེ་བ་ *chhe-wa*, GREATER; ལྗེས་པ་ *bom-pa*, THICKER have separate forms for the comparative. In such cases these are used with ལས་ in the same way as the adjective whose form does not change, thus: ཏ་འདི་ཡག་ག་འདུག་ *ta di yak-ka du*, THIS IS THE BETTER HORSE; དེ་ལས་འདི་ཡག་ག་འདུག་ *te-le di yak-ka du*, THIS IS BETTER THAN THAT. Frequently the adjectival root is conjugated like a verb, thus; དེ་ལས་འདི་ལྗེས་གྱི་རེད། *te-le di bom-kyi re*, THIS IS THICKER THAN THAT.

8. The Superlative Degree of adjectives is formed either by ཤོས་ *shö* or by the words "*more than all*," "*from among all*." Thus: འདི་ཆེ་ཤོས་རེད། *di chhe-shö re*, THIS IS THE BIGGEST, གང་ཁའི་དགྱིལ་ནས་འདི་ཡག་པོ་རེད། *gang-khe kyi-ne di yak-po re*, THIS IS THE BEST, lit. གང་ཁའི་ *all*, དགྱིལ་ནས་ *from among*, འདི་ཡག་པོ་རེད། *this is good*. ཐམས་ཅད་ལས་རྩ་གོས་འདི་ ལྔ་བ་གྱི་རེད། *tham-che le re-gö di trap-kyi re*, THIS IS THE THINNEST COTTON CLOTH, lit. ཐམས་ཅད་ལས་ *more than all*

རས་གོས་འདི་ *this cotton cloth*, སྤྲུའ་ཀྱི་རེད་ *is thin*. Again, ཚང་མའི་
ནང་ནས་འདི་རིང་པོ་རེད། *tshang-me nang-ne di ring-po re*, THIS IS
THE LONGEST, lit. ཚང་མའི་ *all*, ནང་ནས་ *from among*, འདི་རིང་
པོ་རེད། *this is long*.

9. Note that གང་ཁྱེད་ | *gang-kha*, ཐམས་ཅད་ *tham-che* and ཚང་མ་
tshang-ma each mean *all*, and that དཀྱིལ་ *kyi* and ནང་ *nang*
mean *among* or *in*. They also govern the genitive case and
follow it. (See below under Postpositions, Cap. XI).

WORDS.

Son བུ་ <i>pu</i> .	Talk, speech སྐད་ཆ་ <i>ke-chha</i> .
Parents ཕ་མ་ <i>pha-ma</i> .	Foal རྟ་གོ་ (རྟ་ཁྱེད་) <i>ti-gi</i> .
Iron ལྷགས་ <i>cha</i> .	Brave རྩེང་ཆེན་པོ་ <i>nying chhem-po</i> .
Things, goods ཅ་ (ཆ་) ལག་ <i>cha-la</i> .	རྩེང་ heart, ཆེན་པོ་ big.
Durable གྲོག་ཆེན་པོ་ <i>tro chhem-po</i> .	Khampa, ཁམས་པ་ <i>kham-pa</i> , i.e., inhabitant of Kham (ཁམས་) large province in Eastern Tibet.
Fat སྒ་རྒྱགས་པ་ <i>sha gyak-pa</i> .	

EXERCISE NO. 7.

This man is the son of good parents. མི་འདི་ཕ་མ་ཡག་པོ་འདི་བུ་རེད།
mi di pha-ma yak-pö pu re.

Iron things are more durable than wooden things. རྟ་
གོ་ཅ་ (ཆ་) ལག་ལས་ལྷགས་ཀྱི་ཅ་ (ཆ་) ལག་གྲོག་ཆེ་གོ་རེད། *shing-
gi cha-la le cha-kyi cha-la tro chhe-ki re*.

That fat woman is beating a foal. རྩེས་དམན་ག་གྲྱགས་པ་དེས་རྟིག་གི་
(རྟིའུ་) ཅིག་དུང་གི་འདུག། *hyi-men sha gyak-pa te ti-gi chi*
dung-gi du.

It is my white mare's foal. འདི་ངའི་ཁོང་མ་དཀར་པོ་འི་རྟིག་གི་
(རྟིའུ་) རེད། *di nge gö-ma ha-pö ti-gi re.*

The Bhutanese are braver than the Chumbi Valley men, *lit.*
more than the Chumbi Valley men the heart of the
Bhutanese is big. གྲོ་མ་བ་ལས་འབྲུག་པ་རྩིང་ཆེན་པོ་རེད། *tro-*
mo-wa le druk-pa nying chhem-po re.

The Khampas are the bravest Tibetans. བོད་པ་སྐང་ཁའི་དགྲིལ་
ནས་ཁམས་པ་རྩིང་ཆེ་གི་རེད། *pö-pa gang-khe hyi-ne hham-pa*
nying chhe-ki-re.

This is nonsense (*lit.* useless talk). འདི་རྟོན་དག་མེད་པའི་སྐང་ཆ་
རེད། *di tön-ta-me-pe he-chha re.*

EXERCISE NO. 8.

This is the thickest. He is that fat man's son. Please give
me an iron ink-pot. Phari is colder than Lhasa. Many
Bhutanese will go to Lhasa. The man who caught the dog is
beating it.

CHAPTER V.

THE AUXILIARY VERB, "TO BE."

1. The conjugation of this verb is as follows:—

Present Indicative Tense.

Affirmative form.

ང་ཡིན་ *nga-yin* or ཡོད་ *yö*, I am.

ཁྱོད་ཡིན་ *khyö-yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*, thou art.

ཁོ་ཡིན་ *kho-yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*, he is.

ང་ཚོ་ཡིན་ *ngan-tsho yin* or ཡོད་ *yö*, we are.

ཁྱོད་ཚོ་ཡིན་ *khyön-tsho yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*,
ye are.

ཁོ་ཚོ་ཡིན་ *khon-tsho yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*, they
are.

2. ཡིན་ and རེད་ are used only in an *attributive* sense ; ཡོད་ and འདུག་ are used primarily in the sense of *existing*, but are also sometimes used in an *attributive* sense. Thus :

ཀུ་ (ཀུན་) མ་ཇིན་མཁན་ང་ཡིན། *ku-ma sim-khen nga yin*, I AM
THE MAN WHO CAUGHT THE THIEF. *I am (exist) here*, ང་མདས་
(འདི་རུ་) ཡོད། *nga de yö*, never ང་མདས་ (འདི་རུ་) ཡིན། *nga*
de yin. HE IS GOOD, ཁོ་ཡག་པོ་རེད། *kho yak-po re* or ཁོ་ཡག་
པོ་འདུག། *kho yak-po-du*.

3. *Negative form.*

ང་མཉན་ (མཉན་) *nga men* or མེད་ *me*, I am not.

ཁྱོད་མེད་ *khyö me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, thou art not.

ཁོ་མེད་ *kho-me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, he is not.

ང་ཚོ་མཉན་ (མཉན་) *ngan-tsho men* or མེད་ *me*, we are not.

ཁྱོད་ཚོ་མེད་ *khyön-tsho me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, ye are not.

ཁོ་ཚོ་མེད་ *khon-tsho me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, they are not.

The distinction between མེད་ and མཉན་ (མཉན་) is the same as between ཡོད་ and ཡིན།

e.g., ཡི་གེ་རི་བྲིས་མཁན་ང་མཉན་ (མཉན་) ། ཁོ་ཡིན། *yi-ge di tri-khen nga men kho yin*, IT IS HE, NOT I, THAT WROTE THIS LETTER (lit. THE WRITER OF THIS LETTER, I AM NOT, HE IS).

The negative form is ཡོད་པ་མ་རེད། *yo-wa-ma-re*, e.g., ཁོ་ཡག་པོ་མི་འདུག། *kho-yak-po min-du*, HE IS (I KNOW) NOT GOOD, ཁོ་ཡག་པོ་ཡོད་པ་མ་རེད། *kho-yak-po yo-wa-ma-re*, HE IS (I UNDERSTAND) NOT GOOD.

4. IS, ARE, WAS, WERE, joined to other verbs, or in the sense of THERE IS, THERE ARE, THERE WAS, THERE WERE, may be expressed by ཡོད། འདུག། or ཡོད་པ་རེད་ *yo-wa-re*. As a general rule it may be said that ཡོད་ means IT IS THERE ; I SAW IT THERE AND KNOW THAT IT IS STILL THERE. འདུག་ means I SAW IT THERE, BUT AM NOT SURE WHETHER IT IS STILL THERE OR NOT. ཡོད་པ་རེད་ means I DID NOT SEE IT, BUT UNDERSTAND THAT

IT IS THERE, e.g., THE DALAI LAMA IS RESIDING AT LHASA NOW A DAYS, ལྷོ་བས་མགོན་རིན་པོ་ཆེ་དང་སངས་ལྷ་ས་ལ་བཞུགས་གནས་རེགས་ཡོད། *kyam-gön rim-po-chhe teng-sang hla-sa la shu-den-ja yö*. This means "I saw the Dalai Lama at Lhasa and know that he is still residing there." If we substitute འདྲེན་ for ཡོད། it means "I saw the Dalai Lama at Lhasa, but am not sure whether he is still residing there." With ཡོད་པ་རེད་ instead of ཡོད་ it means "I understand that the Dalai Lama is residing at Lhasa."

5. To form the interrogative add བས་ or པ་ to ཡོད། ཡིན། རེད་ or མེད་ e.g., ཡོད་པས། *yö-pe*, ཡིན་པས། *yin-pe*; འདྲེན་ *du*, forms འདྲེན་གས་ (གས་) *duk-ke*, according to the ordinary rule for reduplication. [Cap. I, para. 27 (b).] Thus, མི་འདི་ཡག་པོ་རེད་པས། *mi di yak-po re-pe?* IS THIS MAN GOOD? མི་དེ་ནང་ལ་ཡོད་པས་ *mi te nang-la yö-pe*, IS THE MAN AT HOME? (lit. IS THE MAN INSIDE?). The interrogative particle is often omitted where the existence of an interrogative pronoun, *who, what, where*, etc., shows that an interrogation is intended, e.g., མི་འདི་སུ་རེད། *mi di su re*, WHO IS THIS MAN?

6. The *imperfect indicative, I was*, and the *perfect indicative, I have been*, are the same as the present indicative, the adverb རྩོད་ལ་ *ngen-la*, FORMERLY or other adverb of time being placed in front. Thus, མི་འདི་ཡག་པོ་རེ། *mi di yak-po re*, THIS MAN IS GOOD. རྩོད་ལ་མི་འདི་ཡག་པོ་རེད་ད་ལྟ་ཡག་པོ་མ་རེད། *ngen-la mi di yak-po re tan-da yak-po ma-re*, THIS MAN FORMERLY WAS GOOD; NOW HE IS NOT GOOD. ཁས་ས་ང་དང་མཉམ་དུ་བྱེད་མེད། *khe-sa nga tang nyam-tu khyö me*, YOU WERE NOT WITH ME YESTERDAY. If the sense is clear from the context the adverb of time may be omitted.

7. The *future* is ཡོང་ *yong*, which is the same for all persons, singular and plural, thus, ང་ཡག་པོ་ཡོང་ *nga yak-po yong*, I WILL BE GOOD; ཁོ་ཚོ་ཡག་པོ་ཡོང་ *khon-tsho yak-po yong*, THEY WILL BE GOOD. For the negative insert མི་ *mi* before ཡོང་ *yong*, thus, ཁྱོད་ཡག་པོ་མི་ཡོང་ *khyö yak-po mi-yong*, YOU WILL NOT BE GOOD. Interrogative ཡོང་ངེས་ (ངེས) *yong-nge* or ཡོང་ང་ (ངམ་) *yong-nga*.

8. The *conditional* is ཡོད་ན་ *yö-na*, or འདྲུག་ན་ *du-na*, for all persons, singular and plural, past and present; thus, ང་ཡག་པོ་ཡོད་ན་ *nga yak-po yö-na*, IF I AM GOOD, or, IF I WERE GOOD; ཁྱོད་ཡག་པོ་ཡོད་ན་ *khyö yak-po yö-na*, IF THOU ART GOOD, or, IF THOU WERT GOOD. The negative is མེད་ན་ *me-na*, e.g., ཁོ་ཡག་པོ་མེད་ན་ *kho yak-po me-na*, IF HE IS (OR WAS) NOT GOOD.

9. The *infinitive* and *verbal noun* are formed from the root with བ་ added; i.e., ཡོད་པ་ | *yö-pa*, ཡིན་པ་ | *yim-pa*, TO BE, THE BEING, TO HAVE BEEN, THE HAVING BEEN, TO BE ABOUT TO BE. The context tells whether they are present, past or future; e.g., མི་འདི་ཡག་པོ་ཡིན་པ་ངས་གོ་བྱུང་ | *mi di yak-po yim-pa nge ko chung*, I HAVE HEARD THAT THIS MAN IS GOOD; རྩོད་ལ་མི་འདི་ཡག་པོ་ཡིན་པ་གོ་བྱུང་ཉིད་མི་ངན་བྱས་ཤིག་ | *ngen-la mi di yak-po yim-pa ko chung-te ta mi-ngen che sha*, I HEARD FORMERLY THAT THIS MAN WAS GOOD, BUT NOW HE HAS BEHAVED BADLY (lit. HAS ACTED THE BAD MAN).

10. The *present participle* is rendered by ཡོད་དུས་ *yö-tü*, negative མེད་དུས་ *me-tü*, lit. *at the time of being*, ང་ཡག་པོ་ཡོད་དུས་ *nga yak-po yö-tü*, WHEN I AM (OR WAS) GOOD; ཁོ་ཡག་པོ་མེད་དུས་ *kho yak-po me-tü* WHEN HE IS (OR WAS) NOT GOOD.

This participle is also rendered by ཡོད་པའི་དུས་ལ་ *yö-pe tü-la*, lit. AT THE TIME OF BEING or by ཡོད་པ་དང་ *yö-pa tang*. Past time to be distinguished by adding རྩོད་ལ་ *ngen-la*, as with the imperfect and perfect indicative.

11. The *past participle* is formed by ཡོད་ནས་ *yö-ne*, negative མེད་ནས་ *me-ne*; e.g., ཁྱོད་ཡག་པོ་ཡོད་ནས་ *khyö yak-po yö-ne*, THOU, HAVING BEEN GOOD; ཁོ་ཚོ་ཡག་པོ་མེད་ནས་ *khon-tsho yak-po-me-ne*, THEY, NOT HAVING BEEN GOOD.

12. ཡོད་མཁན་ *yö-khen*, or ཡོད་པ་ *yö-pa*, forms a participle used in an agentive sense. (See Cap. III, para. 3.) Thus, མི་དེ་ཡོད་ཏན་ཡོད་མཁན་ཅིག་རེད། *mi di yön-ten yö-khen chi-re*, THIS MAN IS A LEARNED ONE.

13. This verb has no imperative of its own. The sense of the imperative is often supplied by རྩས་ pronounced *chī*—negative མ་བྱེད་ *ma-che*, these being the imperative of the verb བྱེད་པ་ *che-pa*, TO DO; thus, རྒྱགས་པ་མ་བྱེད་ *kuk-pa ma-che*, DO NOT BE STUPID.

14. For denoting *vagueness* or *generality*, ཡོང་ *yong*, may be used, e.g., བོད་ལ་ལུག་མང་པོ་ཡོང་ *pö la lu mang-po yong*, THERE ARE MANY SHEEP IN TIBET.

15. ཡོད་ *yö*, is also used to denote *having, possessing*, with the subject in the dative. Thus, ཁྱོད་ལ་རྩ་ཡོད་པས། *khyö-la ta yö-pe?* HAVE YOU A HORSE? རྩོད་ལ་ཡོད་ད་མེད། *ngen-la yö ta me*, I HAD ONE, BUT I HAVE NOT GOT IT NOW. The ལ་ may also be omitted, thus: ཁྱོད་རྩ་ཡོད་པས། *khyö ta yö-pe?*

16. For, *potential, permissive, hortative* and *optative* forms of the auxiliary verb as well as for such expressions as "IN ORDER TO BE," IT IS PREPARED FOR, IT IS PROBABLE, IT IS SUITABLE FOR, see Chapter VII. For BECAUSE IT IS, see Chapter VI.

17. In conclusion, it should be noted that Tibetan sometimes employs another verb where the verb *to be* is employed in English; e.g., ཁྱད་རེ་ཡི་ཨ་མ་གྱི་ས་ལ་བཞུད་པ་ལྟར། *lhyö-re a-ma hla-sa la de-du*, YOUR MOTHER IS (lit. IS REMAINING) AT LHASA.

WORDS.

He=ཁོ་རང་ *kho-rang*.

Is staying=བཞུད་པ་ལྟར་ *de-du*.

Pen=སྐྱུ་གུ་ *nyu-gu*.

When grown up, *lit.* when the years rise=ལོ་ལོ་རྒྱུ་ *lo-long-na*.

Call, *lit.* make come=ཐོག་

ཐོག་ (ཐོག་) *shocki*.

Monk=གྲྀ་པ་ *tra-pa*.

Where=ག་པ་ *ka-pa*.

Boy=བུ་གུ་ *pu-gu*.

Darjeeling=རྫོ་རྩེ་གླིང་ *Doo-je-ling*.

Will be a thief, *lit.* will steal =རྒྱ་ (རྒྱ་ན་) མ་རྒྱ་ཡོང་ *ku-ma ku-yong*.

Two=གཉིས་ *nyi*.

Tall, *lit.* long body=གཟུགས་ ཐོ་རིང་ཐོ་ *suk-po ring-po*.

Many=མང་པོ་ *mang-po*.

Chinaman=རྒྱ་མི་ *gya-mi*.

The Chumbi Valley=ཁྲོ་མ་ ཁྲོ་མ་ *tro-mo*.

At home, *lit.* within=ནང་ལ་ *nam-la*.

EXERCISE NO. 9.

When he is (or was) at home. ཁོ་རང་ནང་ལ་ཡོད་དུས། *kho-rang nang-la yö-tü.*

He is (*lit.* is staying at Darjeeling) ཁོ་རྡོ་རྗེ་གླིང་ལ་བཞུགས་པ་ཡོད། *kho-Dor-je-ling-la de du.*

This is not my pen; it is yours. འདི་ངའི་སྟུགས་མ་རེད། ཁྱེད་འདི་རེད།
di nge nyu-gu ma-re, khy-re re.

He was a thief; now he is a good man. རྩོན་ལ་ཁོ་རྒྱུ་མ་རེད་དེ་ཡག་པོ་རེད།
ngen-la kho ku-ma re, ta yak-po-re.

If he is at home, call him here. ཁོ་ནང་ལ་འདུག་ན་མདས་ (འདི་དུ་) ཞུ་གྱིས་ (བྱིད་)། *kho nang-la du na, de sho chi.*

He has been a monk, but is now a trader.* རྩོན་ལ་ཁོ་གྲྭ་པ་རེད་དེ་ཚང་པ་རེད།
ngen-la kho tra-pa re, ta tshong-pa re.

When the boy is grown up, he will be a thief. བུ་གུ་འདི་ལ་མང་ན་རྒྱུ་མ་རྒྱ་ཡོང་།
pu-gu di lo-long-na, ku-ma ku-yong.

I have two ponies. ང་ལ་རྩ་གཉིས་ཡོད། *nga-la ta nyi yö.*

You are tall ཁྱེད་གཟུགས་པོ་འདི་པོ་རེད། *khyö suk-po ring-po re.*

Are there many Chinamen in the Chumbi Valley? ཁྲོ་མ་ལ་རྒྱ་མི་མང་པོ་ཡོད་ངས།
tro-mo la gya-mi mang-po yong-nge?

Where is my mother? འདི་ཨ་མ་གྲ་བ་བཞུགས་པ་ཡོད་པ། *nge a-ma ka-pa de du?*

EXERCISE NO. 10.

A boy is here. This man is stupid. I am at home. If he has a good dog. He is not at home. Are all the men here? When I was in Darjeeling. The monk is cleverer than the trader. The trader's father is the cleverest.

* A common transition among Tibetans.

CHAPTER VI.

The Verb.

1. The Tibetan verb denotes an *impersonal action, a state of being, doing, happening*, etc., and is in effect a verbal noun.

Thus: ཁྱོལ་ལུ་ཤ་ག་ཅ་གི་རུག། *khö luk-sha śa-ki-du*, HE IS EATING MUTTON, *lit.*, BY HIM, AS REGARDS MUTTON, AN EATING IS;

ཚང་པ་དེ་སང་ཉིན་བསྐྱབས་ཡོང་། *tshong-pa te sang-nyi lep-yong*, THE TRADER WILL ARRIVE TO-MORROW, *lit.*, AS REGARDS THE TRADER, TO-MORROW, AN ARRIVING WILL BE.

2. There is no separate inflection in the verb itself, by which one can distinguish between the singular and plural numbers, or between the active and passive voices. Even the different tenses are often the same in the colloquial as used by ordinary, uneducated persons. By the accompanying noun or pronoun one can tell whether the singular or plural is meant. The accompanying auxiliary verb, and sometimes an alteration in the root, gives the tense. From the context and from the inflexion of the noun or pronoun, if any, one must judge whether the voice is active or passive. The infinitive, participles and some of the tenses are formed by adding monosyllabic particles, e.g., ན། ནས། ཅུས། etc., to the root.

3. The verbal root-inflections, i.e., the changes in the roots of the verbs for different tenses, are of less importance than they otherwise would be, since in the colloquial of uneducated

persons the great majority of verbs use the perfect root for all tenses. Thus, the verb *to put in* has in the literary language four roots, viz. :—

Present	root རྩལ་ <i>ju</i> .
Perfect	do. བཅུག་ <i>chu</i> .
Future	do. གཞུག་ <i>shu</i> .
Imperative	do. ཅུག་ <i>chhu</i> .

But the ordinary colloquial employs the perfect root བཅུག་ for all the tenses.

4. The exceptions to the above rule are :—

(a) Verbs, the present root of which end in the inherent འ or ར, usually make this present root for the present indicative, future indicative formed by གི་ཡིན་ *ki-yin*, negative form of the imperative, present participle, agentive participle, present infinitive, and verbal noun, e.g., ཟ་གི་འདུག་ | *sa-ki-du*, HE IS EATING, from the present root ཟ་ not བཟས་ཀྱི་འདུག་ | *se-kyi-du*; ཅུ་གི་རེད་ | *shu ki-re*, HE WILL REQUEST, from the present root ཅུ་ not ཅུས་ཀྱི་རེད་ | *shü-kyi-re*, from the perfect root ཅུས་ | But བསྐྱོས་ཀྱི་འདུག་ *kö-kyi-du*, HE APPOINTS, from the perfect root བསྐྱོས་ not སྐྱོ་གི་འདུག་ *ko-ki-du*, from the present root སྐྱོ་ |

Well-educated Tibetans use the present root of most verbs for those parts of the verb, which are detailed in (a) above. And, as the student improves, he will learn to do the same.

(b) In compound verbs, of which the second verb is གནང་བ་ *nan-g-wa* (such verbs are used in the honorific language), the first verb keeps the present root as a rule in all tenses; e.g., གཏོང་ང་ (བ་) གནང་བ་ *tong-nga nan-g-wa*, TO SEND, *hon*.

(c) In the imperative the root is sometimes changed. This is dealt with below in the paragraph on the imperative (see para. 12).

(d) As regards those verbs whose present and perfect roots have the same pronunciation, it is immaterial whether we write the present or perfect root. The present root is therefore written for these, both in the grammar and dictionary, in order to avoid the necessity of adding the literary spelling in brackets in such cases.

5. The student is warned against using the different roots for the present, future, perfect and imperative given in general dictionaries. These hold good only for the literary language and would often lead him astray in the colloquial. For instance, the Lhasa man, educated or uneducated, will always say བཏབ་ཀྱི་རུག། *taṇ-kyi-du*, HE SOWS (the field), never འདེབས་ཀྱི་རུག། *deṇ-kyi-du*; བཏབ་ being the perfect and འདེབས་ the present root.

So also always ཉོས་ཡང་། *nyö-yong*, HE WILL BUY, from the perfect root ཉོས་ never ཉོ་ཡང་། *nyo-yong*, from the future root ཉོ།

6. For simple conversation the perfect root is the most important. We will now consider each mood and tense in detail.

7. ལུག་པ་ *luk-pa*, TO POUR.

Present Indicative.

། ངས་ *nge* or ང་ཚས་ ལུག་གི་ཡང་། *ngan-tshö luk-ki-yö*, I (or we) pour (or am pouring).

ཁྱེད་རེས་ (ཀྱིས་) *khyö-re* or ཁྱེད་ཚས་ ལུག་གི་རུག་། *khyön-tshö luk-ki-du*, you (or ye) pour (or are pouring).

ཁོས་ *khö* or ཁོ་ཚས་ ལུག་གི་རུག་། *khon-tshö luk-ki-du*, he (or they) pours (or is pouring).

The ཡོད་ and རདུག་ are often omitted, e.g., ཁོས་སྒྲུག་གི་ *khö luk-ki*, he is pouring.

Note that the agentive case of the pronoun is employed, this being a transitive verb. (Chapter III, para. 13.)

8. **Imperfect Indicative.**—This (*I was pouring*, etc.), like that of the auxiliary verb, is the same as the present with རྒྱུ་ལ་ *ngen-la* or other adverb of time added.

9. **Perfect Indicative.**— འངས་ *nge* or ང་ཚོས་སྒྲུགས་ག་ (པ་) ཡིན་ *ngan-tshö luk-ka-yin*, I (or we) poured (or have poured).

ཁྱེད་རེས་ (ཀྱེས་) *khyö re* or ཁྱེད་ཚོས་སྒྲུགས་ག་ (པ་) རེད་ *khyön-tshö luk-ka-re*. You (or ye) poured (or have poured).

ཁོས་ *khö* or ཁོ་ཚོས་སྒྲུགས་ག་ (པ་) རེད་ *khon-tshö luk-ka-re*.

He (or they) poured (or have poured).

Note the reduplication of the ག་ after སྒྲུགས་ ; also that, as in the case of the auxiliary verb, where ཡོད་ is used for the 1st person, རདུག་ is ordinarily used for the 2nd and 3rd, and where ཡིན་ for the 1st person རེད་ for the 2nd and 3rd. The perfect is also rendered by བྱང་ or སྔང་ and sometimes by རདུག་ added to the root of the verb, and the same for all persons, thus, ངས་གོ་བྱང་། *nge ko-chung*, I HEARD ; ཁོ་གི་སྔང་། *kho shi-song*, HE DIED.

Note also here the difference of root referred to in para. 4(a) of this chapter ; ཁོས་སྒྱུ་གི་རདུག་ *khö sku ki-du*, HE IS PETITIONING, but ཁོས་སྒྱུས་པ་རེད་ *khö skü-pa re*, HE HAS PETITIONED.

10. **Pluperfect.**—This (I HAD POURED, etc.) is translated in the same way as the perfect, just as the imperfect is translated in the same way as the present. The context will sometimes include an adverb of time, and will in any case usually show whether the perfect or pluperfect is intended.

11. **Future Indicative.**—ངས་ *nge* or ང་ཚས་བྲུག་གི་ཡིན་ *ngan-tshö luk-ki-yin*, I (or we) will pour.

ཁྱོད་རེས་ (ཀྱིས་) *khyö-re* or ཁྱོད་ཚས་བྲུག་གི་རེད་ *khyön-tshö luk-ki-re*, you (or ye) will pour.

ཁོས་ *khö* or ཁོ་ཚས་བྲུག་གི་རེད་ *khon-tshö luk-ki-re*, he (or they) will pour.

ཡང་ *yong* added to the perfect root of the verb may also be used for all persons, thus, ངས་བྲུགས་ཡང་ *nge luk-yong*, I WILL POUR; ཁོ་ཚས་བྲུགས་ཡང་ *khon-tshö.luk-yong*, THEY WILL POUR. Neither the present nor the future root is used with ཡང་ in this sense, e.g., I WILL BUY ངས་ནྟོས་ཡང་ | *nge nyö-yong*, not ངས་ནྟོ་ཡང་ | *nge nyo-yong*. I WILL DO THIS WORK ངས་ལས་ཀ་འདི་བྱས་ཡང་ | *nge le-ka di che yong*; བྱས་ the perfect root is used, not བྱད་ the present root, nor བྱ་ the future root. THE ICE WILL MELT RAPIDLY. བྲུག་པ་མ་གྲུགས་པོ་བསྐྱུས་ཡང་ | *khyak-pa gyok-po shü-yong*. Here again the perfect root བསྐྱུས་ *shü* is used, not བྲུ་ *shu*, the present root, nor བྲུ་ *shu*, the future root.

12. **Imperative.**—In literary Tibetan many verbs have a separate root for the imperative as well as for the present, future and perfect tenses, and such roots are given in general dictionaries. But in the colloquial the imperative is usually the

present or perfect root of the verb. When the root contains an inherent *a* or འ this is often changed to ལ; e.g., མིག་ལྟོས་ *mik-tö*, LOOK ! from present root ལ་ *ta*.

SEND THIS MAN ! མི་ལ་དི་གཏོང་། *mi di tong*.*

BUY THIS THING ! ཇུད་ལག་འདི་ཉོས། *cha-la di nyö*.†

TELL (YOUR) PETITION ! རྟན་བྱ་བུས། *nye-shu shü*.‡

SOW THIS FIELD ! ཞིང་ཁ་འདི་བཏབ། *shing-kha di tap*.‡

In addressing servants, coolies and others of low rank ཤིག་ *shi* is often added, e.g., *Pour !* ལུགས་ཤིག་ *luk-shi*. In addressing persons of somewhat better position རོགས་གནང་ *ro-nang*, and རོགས་བྱེད་ *ro-che*, the former being the slightly more polite of the two, are substituted for ཤིག་. Thus, ལུགས་རོགས་གནང་། *luk-ro-nang*, PLEASE POUR. Other particles used after the imperative to soften it are དང་ pronounced *ta* and ཨ་ *a*. These soften the order, but are not quite so polite as རོགས་གནང་ *ro-nang* or རོགས་བྱེད་ *ro-che*, e.g., ལྟོས་དང་ *tö-ta*, DO LOOK ! འོ་ན་ཀླུ་ཨ་། *o-na gyu-a*, WELL, YOU MAY GO. མངས་ཤོག་ཨ་། *de sho-a*, COME HERE, DO. ཁོ་ལ་རྟོགས་རོགས་གནང་། *kho-la tri-ro-nang*, PLEASE ASK HIM.

13. The negative of the imperative is formed by putting མ་ *ma* before the imperative, e.g.—

DO NOT SEND THIS MAN, མི་འདི་མ་གང་། *mi-di ma-tong*.

DO NOT BUY THIS THING, ཇུད་ལག་འདི་མ་ཉོ། *cha-la di ma-nyo*.

*Present root.

†Perfect and imperative root.

‡Perfect root.

DO NOT TELL (YOUR) PETITION, མྱོན་མུ་མ་མུ། *nye-shu ma-shu*.

DO NOT SOW THIS FIELD, ཞིང་ཁ་ར་རི་མ་བཏབ། *shing-kha di ma-tap*.

It will be noted from the above examples that verbs ending in ི or ོ usually take the perfect root for the positive imperative and the present root for the negative imperative. Verbs ending in inherent *a* also take the present root for the negative imperative, e.g., མིག་མ་ལྟ་ *mik-ma-ta*, DO NOT LOOK. ས་མ་ཟ་ *sha-ma-sa*, DO NOT EAT MEAT. Those verbs, which form irregular imperatives, take the present root for the negative, e.g., ཤོག་ *sho*, COME ! མ་ཡོང་ *ma-yong*, DO NOT COME ! གུག་ *gyu*, GO ! མ་རྟོ་ *man-dro*, DO NOT GO !

14. It should be noted also that verbs of *telling, ordering* and the like govern the imperative, thus, ཁོ་ཕག་རི་ལ་ཐྱོད་ལ་བ་ཤིག། *kho pha-ri la dö lap shi*, TELL HIM TO STAY AT PHARI, lit. TELL HIM STAY AT PHARI.

15. **Conditional Tenses.**—They are formed thus: Present Conditional, IF HER SON IS ILL THE MOTHER WILL BE GRIEVED, བུ་ར་རི་ན་ན་ (if ill) ཨ་མས་སྤྲུག་བཟུང་བྱས་ཡོང་ *pu di na-na a-me duk-nge che-yong* (WILL BE GRIEVED, lit. WILL MAKE GRIEF). Past Conditional, IF I HAD KNOWN YESTERDAY, I WOULD HAVE GIVEN IT, ཁས་ས་ *she-sa* (YESTERDAY) ངས་ན་གོ་ན་ *nge ha-ko-na* (IF I HAD KNOWN) བཞེར་ར་ (བ་) ཡོད། *te-ra-yö* (WOULD HAVE GIVEN). Note that both for the present and the past the clause beginning with *if* takes ན་ added to the root of the verb ; that the second clause, as in English, takes the future, when joined to a present conditional clause ; and that, when joined to a past conditional clause, the second clause takes the perfect indica-

tive changing ཡིན་ into ཡོད་ and རེད་ into རེད་ཀྱི། Thus, IF HE HAD KNOWN YESTERDAY, HE WOULD HAVE GIVEN IT. ཁས་ས་ཁོས་ ཉ་གོ་ན་བཞེར་ར་ (བ་) རེད་ཀྱི། *khe-sa khö ha-ko-na te-ra-du*.

16. AS, BECAUSE, SINCE is expressed by ཅིང་, e.g., ཁྱོད་ཚེས་ བྱས་ས་ཐུབ་ཅིང་ངས་བྱས་པ་ཡིན། *khyön-tshö che ma-thup-tsang nge che-pa-yin*. AS YOU COULD NOT DO IT, I DID IT. འདི་ཆེ་ དྲག་ཅིང་སྒྲིག་གི་མ་རེད། *di chle-tra-tsang drik-ki ma-re*. THIS WILL NOT DO AS IT IS TOO LARGE.

Note that the adjectival root ཆེ་ is here conjugated as a verb (see Chap. IV, para. 7).

17. **Present Participle.** This is formed by adding དུས་ *tü* to the root, e.g., ཁོས་འབྲུངས་དུས་མི་ཅིག་བསྐྱབས་སོང་། *khö tre dung-tü mi chi leþ-song*, WHILE HE WAS BEATING THE MULE, A MAN ARRIVED. Or དུས་ལ་ may be added to the infinitive (see para. 23 below), the latter being put in the genitive; e.g., ཁོས་འབྲུངས་པའི་དུས་ལ་ *khö tre dung-pe tü-la*, etc. This participle may also be formed by adding པ་དང་ or བ་དང་ to the root, e.g., ཁོས་འབྲུངས་པ་དང་མི་ཅིག་བསྐྱབས་སོང་། *khö tre dung-pa-tang mi chi leþ-song*.

18. **Past Participle.**—Formed by adding ནས་ *ne* to the perfect root, e.g., མུ་ལྷགས་ནས་ *chhu luk-ne*, HAVING POURED OUT THE WATER. It takes also the place of a pluperfect and a gerund. Thus: HE HAS BECOME RICH BY TRADING, ཁོ་ཚང་བརྒྱུ་ནས་ཕྱག་པོ་བྱང་ང་ (བ་) རེད། *kho tshong gyap-ne chhuk-po chung-nga-re*. ཁོ་ (he) ཚང་བརྒྱུ་ནས་ (having traded) ཕྱག་པོ་

(rich) བྱང་ང་ (བ་) ཟེད། (has become). AFTER HE HAD WRITTEN THE LETTER, HE DESPATCHED IT. ཁྲོ་ཡི་གེ་བྲིས་ནས་ (having written) བྱང་ང་ (བ་) ཟེད། *khö yi-ge tri-ne tang-nga-re*. 'This ནས། ན་' the conditional and ཟེད་ the present participle make up largely for the poverty of the Tibetan language in conjunctions.

19. **Agentive Participle.**—Formed by ངན། མཁན། ག་ or བ་ added to the root. These Agentive participles may have either a past, a present or a future signification. ངན་ and མཁན་ are used with animate objects and have an active signification. ག་ or བ་ when used with animate objects denote the passive. With inanimate objects ག་ or བ་ are used in preference to ངན་ or མཁན། བ་ is used after vowels and ང་ ར་ or ལ་; ག་ after the other final consonants. EXAMPLES:

—THE MESSENGER WHO WENT YESTERDAY. ཁས་ས་འགྲོ་ངན་ (མཁན་) བང་ཆེན་རེ། *khe-sa dro-ngen pang-chhen te*.

THE MESSENGER WHO WILL GO TO-MORROW. སང་ཉིན་འགྲོ་ངན་ (མཁན་) བང་ཆེན་རེ། *sang-nyi dro-ngen pang-chhen te*.

THE MAN WHO SENT THE LETTER YESTERDAY. ཁས་ས་ཡི་གེ་གཏོང་ངན་ (མཁན་) མི་རེ། *khe-sa yi-ge tong-ngen mi te*.

THE LETTER WHICH WAS SENT YESTERDAY. ཁས་ས་བྱང་ངའི་ (བའི་) ཡི་གེ་རེ། *khe-sa tang-nge yi-ge te*.

THE MAN WHO WAS SENT YESTERDAY. ཁས་ས་བྱང་ངའི་ (བའི་) མི་རེ། *khe-sa tang-nge mi te*.

It will be noticed from the above examples that ངན་ and མཁན་ do not usually take the genitive case.

20. **Verbal Noun.**—Either takes the infinitive form or is formed by adding ཡ་ *ya* to the root, e.g. བྱོས་ཡ་ *trö-ya*, THE RUNNING AWAY from བྱོས་པ་ *trö-pa*, TO RUN AWAY. དམག་ཀྱབ་ ཅུས་བྱོས་ཡ་འདི་ཡག་པོ་མ་རེད། *mak gyap-tü trö-ya di yak-po ma-re*, THE RUNNING AWAY WHEN A BATTLE IS BEING FOUGHT (དམག་ཀྱབ་ཅུས་) IS WRONG. Again : NOW-A-DAYS IS THE TIME FOR GOING TO INDIA, དེ་རིང་སང་ཀྱུ་ལ་འགྲོ་བའི་ (or འགྲོ་ཡའི་) ཅུས་རེད་ *te-ring-sang gya-la dro-we tü re*, lit. དེ་རིང་སང་ (NOW-A-DAYS) ཀྱུ་ལ་ (TO INDIA) འགྲོ་བའི་ (OF GOING) ཅུས་ (THE TIME) རེད་ (IS). Infinitives and verbal nouns can also be formed from other parts of the verb. Thus, བྱེད་པ་ TO DO or THE DOING, བྱས་ཆར་ར་ (བ་) or བྱས་པ་ཡིན་པ་ THE HAVING FINISHED DOING, e.g., རྒྱལ་ཆ་བྱས་ཆར་ར་ (བ་) ཡག་པོ་བྱུང་། *ke-chha che-tshar-ra yak-po chung*, lit. THE HAVING FINISHED THE DISCUSSION IS GOOD, i.e., IT IS GOOD THAT THE DISCUSSION HAS BEEN FINISHED. Similarly བྱེད་འགྲོ་ཡོད་པ་ THE BEING ON THE POINT OF DOING, བྱེད་ཀྱུ་ཡིན་པ་ THE BEING ABOUT TO DO, OR THAT WHICH IS TO BE DONE.

21. Verbs governed by verbs of SEEING, PERCEIVING, HEARING, THINKING, BELIEVING, KNOWING, SAYING, etc., take the form of the verbal noun; e.g. ཁོ་རྒྱགས་པ་ཡིན་པ་ངས་དྭགས་པོ་སྟངས་། *kho kuk-pa yim-pa nge ha-ko song*. I PERCEIVED THAT HE WAS A SIMPLETON. ཁྱོད་ཁ་ལག་ཟས་ཆར་ར་ (བ་) ཡིན་ན་ (ནམ་) བསམ་བྱུང་། *khyö kha-la se-tshar-ra yin-na sam-chung*. I THOUGHT YOU HAD FINISHED EATING.

22. IN ORDER TO, FOR THE SAKE OF, FOR THE PURPOSE OF and the like are frequently rendered by the verbal noun in the genitive followed by རྫོག་ལ་ or རྫོག་དག་ལ་, e.g. ཁ་མཚུ་འདི་ཐོབ་པ་འདི་རྫོག་ལ་ངས་དཀར་ལས་མང་པོ་བརྒྱབ་པ་ཡིན། *kham-chhudithop-pe tön-la nge kap-le mang-po gyap-pa yin* ; I HAVE ENDURED A GREAT DEAL OF TROUBLE IN ORDER TO SUCCEED IN THIS LAW-SUIT. ཞིང་ཁ་འདི་བཟུང་པ་འདི་རྫོག་དག་ལ་ང་མདས་ཡོང་ང་ (བ་) ཡིན། *shing-kha di tap-pe tön-la-la nga de yong-nga-yin* ; I HAVE COME HERE FOR THE PURPOSE OF SOWING THIS FIELD.

23. **Infinitive.**—This is the form of the verb found in dictionaries and vocabularies. It is the present root with པ་ *pa* added in the case of roots ending in ག་ད་ན་བ་མ་ས། *ka, ta, na, pa, ma, sa*, and with བ་ *wa* added in the case of roots ending in a vowel or ང་འ་ར་ལ། *nga, a, ra, la*. It is used in the sense of *in order to*; e.g., བཀའ་བློན་གྲུང་ལ་ཚོང་རྒྱལ་ག་ (རྒྱབ་པ) ཕྱིན་པ་རེད། *ka lön-pung-la tshong gyak-ka chhim-pa-re*, HE HAS GONE TO KALIMPONG TO TRADE. རྒྱ་ added to the present root also expresses the infinitive. Thus, ད་འགྲོ་རྒྱ་གཞི་དུ་ཡོད། *ta dro-gyu ka-tshö yö*, HOW FAR (HAVE WE) TO GO NOW?

Several verbs, e.g., དགོས་པ་ *gö-pa*, TO BE NECESSARY, ཐུབ་པ་ *thup-pa*, TO BE ABLE, ཚཏན་པ་ *chhok-pa*, TO BE ALLOWED and འདོད་པ་ *dö-pa*, TO WISH, take the root and not the infinitive of the verb which they govern; e.g., དེ་ཁྱོད་འགྲོ་ཚཏན་གི་རེད། *ta khyö dro chho-ki-re*, YOU ARE PERMITTED TO GO NOW.

24. As a general rule, it may be said that when a verb can be turned into a verbal noun it should be translated as one. Thus "Now-a-days is the time to go to India" is translated into Tibetan as above "Now-a-days is the time *of going* to India." Similarly, "It is wrong *to run away* when a battle is being fought" is translated "*The running away* when a battle is being fought is wrong."

WORDS.

Official=དཔོན་པོ་ *pöm-po*.

Messenger=བང་ཆེན་ *pang-chhen*.

Muleman=རྩི་པ་ *tre-pa*.

To, into the presence of=སྔ་ལ་ *tsa-la*.

To make effort, strive=སྒྱེད་རྩུ་ *nying-rü chz pa*.

Tibetan language=བོད་སྐད་ *pö-ke*
(derived from བོད་ *pö* Tibet
and སྐད་ *ke* *chha*, speech).

To know=ཤེས་པ་ *she-pa*.

Quickly, soon=མགྱུགས་པོ་ *gyok-po*.

Water=ཆུ་ *chhu*.

To learn=བསྒྲུབ་པ་ *lap-pa*.

Difficult=དཀའ་ལས་ཁག་པོ་ *ka-le khak-po*.

Letter=ཡི་གེ་ *yi-ge*.

To receive=འགྱུར་བ་ *jor-wa*.

Kalimpong=བཀའ་ལྷོན་གྲུང་ *ka-lön-pung*.

To buy=རྩི་བ་ *nyo-wa*.

EXERCISE NO. 11.

I see the house. ངས་ཁང་པ་མཐོང་གི་འདུག། *nge khang-pa thong-gi-du*.

I will see your house to-morrow. མང་ཉིན་ཁྱོད་ཅེས་ཁང་པ་ངས་མིག་ལྟ་གི་ཡིན། *sang-nyi khyö-re khang-pa nge mik-la-ki-yin*.

The official has sent a messenger to me. དཔོན་པོས་བང་ཆེན་ཅིག་ངའི་སྔ་ལ་གཏོང་ང་ (བ་) གནང་བྱུང་། *pöm-pö pang-chhen chi nge tsa-la tong nga nang-chung*.

You have sent your worst pony; please sell me a better one.

ཁྱོད་རེས་ (ཀྱིས་) ཏྲ་ཐུག་ཤོས་ཅིག་བཏང་འདུག་ཡག་ག་ཅིག་ཚང་རྒྱས་
བྱེད། *khyö-re ta duk-shö chi tang-du yak-ka chi*
tshong-ro-chi.

He is beating a mule. ཁོས་སྡེ་རྩུང་གི་འདུག། *khö tre dung-gi-du.*

He was beating the muleman yesterday. ཁས་ས་ཁོས་སྡེ་པ་
རྩུང་གི་འདུག། *khe-sa khö tre-pa dung-gi-du.*

If you work hard (*lit.* make effort) you will soon know Tibetan.

ཁྱོད་རེས་ (ཀྱིས་) མྱོང་རུས་བྱེད་ན་བོད་སྐད་མཁུགས་པོ་ཤེས་ཡོང་།
khyö-re nying-rü che-na pô-ke gyok-po she-yong.

Do not beat the pony. ཏྲ་མ་རྩུང་། *ta ma-dung.*

Tibetan is difficult (*lit.* the learning Tibetan is difficult).

བོད་སྐད་བསྐྱབ་ཡང་ཀྱང་ལས་ཁག་པོ་རེད། *pö-ke lap-ya ka-le*
khak-po-re.

I received the letter from Dawa Tshering (*lit.* sent by Dawa

Tshering) yesterday. ཁས་ས་ལྷ་བ་ཚེ་རིང་གིས་བཏང་ངའི་ (བའི་)
ཡི་གེ་དེ་ང་ལ་འབྱུང་བྱུང་། *khe-sa Da-wa Tshering-gi tang-*
nge yi-ge te nga-la jor-chung.

After going to Darjeeling, go to Kalimpong. ཁྱོད་རྡོ་རྗེ་གླིང་ལ་

ཕྱོད་ནས་བཀའ་ཐོག་ཐུང་ལ་ཁྱུག། *khyö Dor-je-ling-la chhin-*
ne ka-lön-pung-la gyu.

When you are at Kalimpong, buy a pony. ཁྱོད་བཀའ་ཐོག་ཐུང་

ལ་བཙུང་ཏྲ་ཅིག་ཉོས། *khyö ka-lön-pung-la de-tü ta-chi nyö.*

EXERCISE NO. 12.

He is buying. The trader has bought these goods at (*lit.* from) Lhasa. Call my servant. Do not pour the water. I have sent a messenger to Darjeeling. If you had petitioned the official yesterday, he would have sent a good pony. I am going to the bazar to see whether there are any new arrivals (*lit.* comers, from ཡོང་བ་ to come) from Lhasa.

CHAPTER VII.

THE VERB—*continued.*

1. **Negatives.**—The negative used with the present and future indicative (except with རེད་) is མི་ *mi*. With all other tenses and with རེད་ *re* even though in the present or future མ་ *ma* is used. The negative with ཡིན་ *yin* is shortened into མན་ *men*, that with ཡོད་ *yö* into མེད་ *me*. Thus: ཁོ་ཡོང་གི་མི་འདུག་ *kho yong-gi min-du*, HE IS NOT COMING; ཁོ་ཡོང་གི་མ་རེད་ *kho yong-gi ma-re*, HE WILL NOT COME; སང་ཉིན་ཁོ་བསྐྱེད་མི་ཡོང་། *sang-nyi kho lep-mi-yong*, HE WILL NOT ARRIVE TO-MORROW; ང་འགྲོ་གི་མན་། *nga dro-ki men*, I WILL NOT GO; ངས་ཤེས་ཀྱི་མེད་། *nge shing-gi-me*, I DO NOT KNOW.

2. With the perfect indicative ending in རེད་ it is better to place the negative before the *root*; e.g., HE DID NOT GO YESTERDAY, ཁས་ས་ཁོ་མ་ཕྱིན་པ་རེད་། *khe-sa kho ma-chhim-pa-re*, in preference to ཕྱིན་པ་མ་རེད་། *chhim-pa ma-re*, though neither is incorrect.

3. NEVER is translated by མ་སྟོང་ *ma-nyong*, following the root of the verb, e.g., ང་རྫོང་ལྗོང་ལ་འགྲོ་མ་སྟོང་། *nga Dor-je-ling-la dro ma-nyong*, I HAVE NEVER BEEN TO DARJEELING.

4. **Interrogatives.**—These follow the rules given in Chapter V, para. 5. To these must be added the rule that ལྷུང་ *chung*, སྟང་ *song*, and རྟུང་ *nyong* (this latter without མ་ *ma*, meaning EVER) take རས་ *nge*. Thus: HAS MY FATHER ARRIVED? རའི་པ་པ་བསྐྱབས་ལྷུང་རས། *nge pa-pa leṅ chung-nge*? Again, HAVE YOU EVER BEEN TO DARJEELING? ཁྱོད་རྩ་རྩེ་གླིང་ལ་འགྲོ་ལྷུང་རས། *khyö Dor-je-ling-la dro nyong-nge*? Sometimes ཡིན་ is used instead of རེད་ in interrogative sentences for the second person, singular and plural, e.g., ཁྱོད་ལྷ་ས་ལ་འགྲོ་གི་ཡིན་པས། *khyö hla-sa-la dro-ki yim-pe* ARE YOU GOING TO LHASA?

5. An interrogative is also formed by ཨ་ཡོད་ *a-yö* (present tense) ཨ་ཡོང་ *a-yong* (future tense). Thus, ལས་ཀྱི་འདི་ཕྱིད་ན་ཡག་པོ་ཨ་ཡོང་། *le-ka di che-na yak-po a-yong*? IF YOU DO THIS, WILL IT TURN OUT WELL? (lit. WILL IT BE GOOD?). བུ་གུ་འདི་བསྐྱབ་གྲུ་ལ་ཡག་པོ་བྱས་ནས་བཟད་ཀྱི་ཨ་ཡོད་། *pu-gu di lap-tra-la yak-po che-ne de-kyi a-yö*? IS THIS BOY DOING WELL AT SCHOOL?

6. Finally, an interrogative with a *future* meaning is formed by adding ག་ to the root. Thus, ང་ཚོ་ག་རེ་ལབ་ག། *ngan-tsho ka-re lap-ka*? WHAT ARE WE TO SAY? WHAT SHALL WE SAY?

7. **Passive Voice.**—As shown above (Chap. VI, para. 2) the Passive Voice is not distinguished from the Active in the same way as in English. Thus, *he is beating me*, is expressed

Present ང་ (ཁྱིང་ཁྱོ་) རུང་གི་དུག་ *nga (khyö, kho) dung-gi-du,*
I (you, he) am being beaten.

Future ང་ (ཁྱིད་ཤོ་) བརྒྱུངས་ཡོང་ nga (khyö, kho) dung-yong.
I (yon, he) shall be beaten.

Perfect བདུངས་མེང་ *dung-song*, or བདུངས་འདུག་ *dung-du*, or
བདུངས་བཞག་ *dung sha*, Have (has) been beaten.

Future Passive Participle དུང་གྱུ་ dung-gyu, To be beaten. So also གཡུ་རམོང་གྱུ་ yu tshong-gyu, Turquoises to be sold or turquoises for sale.

The Passive should, as far as possible, be avoided in translating, the corresponding Active tense being used instead.

8. **Potential Verbs.**—When CAN, COULD mean IS ABLE TO, translate by ཐུབ་པ་ TO BE ABLE, added to the root of the verb; e.g., YOU CAN (i.e., ARE ABLE TO) GO TO DARJEELING, ཁྱེད་ཀྱི་ཐུབ་པ་ ཐོང་ལ་དཀོན་ལྷོ་རྒྱུ་ལྷོ་ལ་ ཐོང་ལ་དཀོན་ལྷོ་རྒྱུ་ལྷོ་ལ་ ཐོང་ལ་དཀོན་ལྷོ་རྒྱུ་ལྷོ་ལ་ *khyö Dor-je-ling-la dro thup-kyi-re*. HE CAN DO THIS, ཁོ་ཀྱི་ཐུབ་པ་ ཐོང་ལ་དཀོན་ལྷོ་རྒྱུ་ལྷོ་ལ་ ཐོང་ལ་དཀོན་ལྷོ་རྒྱུ་ལྷོ་ལ་ *khö di che thup-kyi-re*. It will be seen from the above examples that the subject is put in the agentive case, when the main verb is transitive and in the nominative case, when the main verb is intransitive. A similar rule applies to the permissive verbs and to the hortative verbs dealt with in the two next paragraphs.

9. **Permissive Verbs.**—When CAN, COULD mean IS ALLOWED TO, translate by ཚོག་པ་ *chhok-pa*, added to the root of the verb; e.g., ཁྱོད་རྩི་ཇི་གླིང་ལ་འགྲོ་ཚོག་གི་རེད། *khyö Dor-je-ling-la dro chhok-ki-re*, YOU CAN (i.e., ARE ALLOWED TO) GO TO DARJEELING.

10. **Hortative Verbs.**—When SHOULD means OUGHT, NEED, WANT, WISH OR MUST, it is translated by དགོས་པ་ *gö-pa*, added to the root of the verb, e.g., YOU SHOULD (i.e., OUGHT TO, OR MUST) GO TO DARJEELING, ཁྱོད་རྩི་ཇི་གླིང་ལ་འགྲོ་དགོས་ཀྱི་རེད། *khyö Dor-je-ling-la dro go-kyi-re*.

11. **Optative Verbs.**—These, denoting WISH and REGRET, are rendered as follows:—

e.g., WOULD THAT MY BROTHER WERE HERE ! ངའི་ཐུན་ཀྱག་མདས་
(འདི་དྲུག་) ཡོད་ན་ཨ། *nge pün-kya de yö-na-a*.

IF ONLY HE WOULD EAT HIS FOOD ! ཁོས་ཁ་ལག་ཟ་རྒྱས་བྱས་ན་ཨ།
khö kha-la sa-ro che-na-a.

IF ONLY HE WOULD BRING MY PONY ! ཁོས་ངའི་རྟ་དེ་འབྲིང་ཡོང་རྒྱས་
བྱས་ན་ཨ། *khö nge ta-te thri yong-ro che-na-a*.

12. Another form, used in religious prayers or blessing, is as follows:—

MAY THE PROSPERITY OF THE (BUDDHIST) RELIGION LONG
PREVAIL ! བརྟན་པ་ཡུན་རིང་བརྟན་པ་དེ་བཟུངས་ཤིས་ཤོག། *tem-pa yün-
ring ne-pe tra-shi sho*.

This sentence is frequently used at the end of a prayer.

MAY YOU BE HAPPY ! ཁྱོད་སྐྱེད་པོ་ཡོང་བར་ཤོག། *khyö kyi-po yong-
nga sho*.

MAY YOU HAVE A LONG LIFE FREE FROM ILLNESS ! ཁྱད་ཆ་རིང་
ནད་མེད་ཡོང་བར་ཤོག། *lhyö tshe-ring ne-me yong-nga sho.*

These two latter examples might be used by an old man blessing a young one.

The language used is literary, rather than ordinary colloquial, but is used colloquially for the above purposes.

13. The *imminence* of an action is expressed by འགྲོ་ *tro*, added to the root ; e.g., ཁོ་ཕག་རི་ལ་སླེབ་འགྲོ་འདུག། *kho pha-ri la-lep-tro-du*, HE HAS NEARLY REACHED PHARI.

14. *Probability, likelihood* are expressed by འགྲོ་ *tro* or ཕ་འདྲ་ *pa-dra*, e.g., ཁོ་ཕག་རི་ལ་བཟུང་གྱི་ཡིན་འགྲོ་ (or ཡིན་ཕ་འདྲ་) *kho pha-ri-la de-kyi yin-tro* or *yim-pa-dra*, HE WILL PROBABLY STAY AT PHARI. The negative forms are མཉན་འགྲོ་ (མིན་འགྲོ་) and མཉན་ཕ་འདྲ། (མིན་ཕ་འདྲ་) e.g., ཁོ་ཕག་རི་ལ་བཟུང་གྱི་མཉན་ (མིན་)ཕ་འདྲ། *kho pha-ri-la de-kyi mem-pa-dra*, HE WILL PROBABLY NOT STAY AT PHARI.

15. *Completion* is expressed by the verb ཚར་བ་ *tshar-wa*, TO FINISH, added to the root, e.g., ཁོས་ལྟ་ཟས་ཚར་ཤིང་། *khö to sé-tshar-song*, HE HAS FINISHED EATING.

16. When an action is *habitual* or *general* the future form in རིང་ *re* is used. Thus, ཉི་མ་རེ་རེ་ཆར་ཕ་བབ་ (འབབ་) གྱི་དེད། *nyi-ma re-re chha-pa pa-p-kyi-re*, RAIN FALLS EVERY DAY.

17. That an action is *continuing* is expressed by the root with གི་ once repeated and followed by the verb བྱེད་བ་ e.g., འགྲོ་གི་འགྲོ་གི་བྱེད་ (བྱེད་) ཨ། ང་ད་ལྟ་བསླེབས་ཡོང་། *dro-ki dro-ki chi-a, nga tan-da lep-yong*, KEEP MOVING ON ; I WILL COME PRESENTLY.

18. Verbs of BECOMING CHANGING INTO, ALTERING INTO, GROWING, etc., are often expressed by འགྲོ་བ་ governing the dative, e.g., THIS YELLOW COLOUR IS BECOMING RED. ཚེས་མེར་ ཐོ་འདི་དམར་ཐོ་ལ་འགྲོ་གི། *tshö ser-po di mar-po-la droki*. It is very common with the comparatives of adjectives; e.g., THIS HAS BECOME LESS འདི་ཕྱང་རུ་ཕྱེན་ལག། *di nyung-ru chhin-ska*.

Note the use of རུ་ here. It is used with some words in the place of ལ་

19. ས་ *sa*, PLACE, is joined to many verbal roots, e.g., ཐྱད་ས་ *dö-sa*, RESIDENCE (lit. PLACE OF DWELLING, from ཐྱད་པ་ TO REMAIN, DWELL) ལས་ཀྱི་ཕྱེད་ས་ *le-ka che-sa*, PLACE WHERE ONE DOES ONE'S WORK, from ཕྱེད་པ་ *che-pa*, TO DO.

20. 'To have leisure to, time for doing is expressed by ལང་ *long*, joined to the root of the verb concerned, e.g., ང་མི་དེ་ཚོ་ འཕྲད་ལང་མི་འདུག། *nga mi te-tsho thre-long min-du*, I HAVE NO TIME TO SEE THOSE MEN.

21. That the time for doing something has arrived is expressed by རན་ *ren*, e.g., ད་འགྲོ་རན་སང་། *ta dro-ren-song*, IT IS TIME TO GO NOW; ད་ཟ་རན་འདུག། *ta sa-ren-du*, IT IS TIME TO EAT NOW (IT IS MEAL-TIME).

22. 'TO BE READY FOR, TO BE PREPARED FOR, is expressed by ཚག་ *chho*, ཚག་ཚག་ *chhok-chho* joined to the root of the verb

TO BE FIT FOR, TO BE SUITABLE FOR is expressed by རྟོག་པ་ *nyem-pa* similarly joined (See Chap. IV, para. 6).

23. ཅ་ joined to the root of the verb, and followed later by ཅི་ denotes

INDEED	...	...	...	BUT
IT IS TRUE	...	...	...	BUT
CERTAINLY	...	...	...	BUT, etc.

e.g., HE CERTAINLY HEARS BUT HE DOES NOT HEED, གོ་ཏ་གོ་གི་

འདྲག་ཅི་ཁོས་ཉན་གྱི་མ་རེད། *ko-ta ko-ki duk-te khö nyen-kyi ma-re*

I DID INDEED SEE HIM, BUT I DID NOT RECOGNISE HIM.

མཐོང་ཏ་མཐོང་བྱུང་ཅི་ངས་ངོ་ཤེས་མ་བྱུང་། *thong-ta thong-chung-te nge ngo-she ma-chung.*

In the literary language the spelling of this particle ཅ་ varies according to the letter immediately preceding it, but in the colloquial the pronunciation is always *te*.

The meaning of ཅ་ . . . ཅི་ corresponds to that of *to . . . lekin* in Hindustani.

24. Verbs of *receiving* follow the same rule as ཡོད་ in the sense of *possessing* (Cap. V, para. 15). Thus, ང་ལ་འགྱུར་བྱུང་། *nga-la jor-chung*, I HAVE RECEIVED.

25. A few common verbs which are irregular may be noted as follows :—

Infinitive.	Present.	Perfect.	Future.	Imperative.	Negative Imperative.
ཡང་བ་ <i>yong-wa</i> , to come	ཡང་གི་ ཡོད་ <i>yong-gi-yö</i> .	ཡང་ང་ (བ་) ཡིན་ <i>yong-nga-yin</i> .	ཡང་གི་ཡིན་ <i>yong-gi-yin</i> . not ཡང་ <i>yong</i> .	ཤོག་ <i>sho</i> .	མ་ཡང་ <i>ma-yong</i> .
རྩོལ་བ་ <i>dro-wa</i> , to go	རྩོལ་གི་ ཡོད་ <i>dro-ki-yö</i> .	ཕྱེན་པ་ ཡིན་ <i>chhim-pa-yin</i> .	རྩོལ་གི་ཡིན་ <i>dro-ki-yin</i> or ཕྱེན་ཡང་ <i>chhin-yong</i> .	རྩོག་ <i>gyu</i> .	མ་རྩོལ་ <i>man-dro</i> .
བྱེད་པ་ <i>che-pa</i> , to do	བྱེད་ཀྱི་ ཡོད་ <i>che-kyi-yö</i> .	བྱས་པ་ ཡིན་ <i>che-pa-yin</i> .	བྱེད་ཀྱི་ཡིན་ <i>che-kyi-yin</i> . or བྱེད་ཡང་ <i>che-yong</i> .	བྱིས་ (བྱེད་) <i>chi</i> .	མ་བྱེད་ <i>ma-che</i> .

Thus ང་ཡང་གི་ཡོད་ *nga yong gi-yö*, I AM COMING (NOW). ཁོ་ཡང་གི་རེད་ *khoyong-gi-re*, HE WILL COME. ཤོག་ *sho*, COME! མ་ཡང་ *ma-yong*, DO NOT COME! ཁོ་རྩོལ་གི་རྩོག་ *kho dro-ki-du*, HE IS GOING. ཁོ་ཕྱེན་པ་རེད་ *kho chhim-pa-re*, HE HAS GONE.

26. As will have been noticed from the examples in this and the preceding chapters the verb is always placed at the end of the sentence. When there are two verbs in a sentence, one governing the other, the governing verb comes last ; e.g., ཁྱོད་ཀྱི་ཚུ་གྲག་ *ichyö-chhin chhok-ka*, YOU MAY GO. ངས་ལས་ཀྱི་འདི་ཁྱེད་ཐུབ་ཀྱི་མ་རེད། *nge le-ka di che thup-kyi ma-re*, I CANNOT DO THIS WORK.

WORDS.

Mutton, (<i>lit.</i> sheep-flesh). ལུག་གི་ <i>luk-sha</i> .	To make, build. བཟོ་བ་ <i>so-wa</i> .
Pork, (<i>lit.</i> pig-flesh). ཕག་གི་ <i>phak-sha</i> .	To see. མཐོང་བ་ <i>thong-wa</i> .
Darjeeling. འདྲ་ཇེ་ལིང་ <i>Dor-je-ling</i> .	At the time. གང་ལ་ <i>gang-la</i> .
Bazaar. ཁྲོམ་ <i>throm</i> .	Meaning, purpose. རྟོན་དག་ <i>tön-ta</i> .
Week. བདུན་ | བདུན་ལྷན་ <i>dün ; dün-thra</i> .	Pleasant, comfortable. སྐྱིད་པོ་ <i>kyi-po</i> .
To assemble. འཚོགས་པ་ <i>tsho-pa</i> .	To look at, see. མིག་ལྟ་བ་ <i>mik-ta-wa</i> .
Sunday. གཟའ་ཉི་མ་ <i>sa-nyi-ma</i> .	To arrive. སྐྱེད་པ་ <i>lep-pa</i> .
Name. མིང་ <i>ming</i> .	Village. ཁྱོད་གསེབ་ <i>trong-se</i> .
To say, be called (of a name). ཟེར་བ་ <i>ser-wa</i> .	What. ག་རེ་ <i>ka-re</i> .
Before. སྔོན་ལ་ <i>ngen-la</i> .	Lie. ཏམ་པ་ | <i>ham-pa</i> . ཀྱུ་ཁྱེད་ <i>kyak-dzün</i> .
Rinchengong. རིང་ཆེན་གླང་ <i>rin-chen-gang</i> .	Whip. རྩེ་ལྷན་ <i>le-cha</i> .
	New. གསར་པ་ <i>sa-pa</i> .

EXERCISE NO. 13.

The turnip has been eaten. རུང་མ་འདི་བཟུང་མོང་། *nyung-ma di se-song.*

The turnip will be eaten to-morrow. སང་ཉིན་རུང་མ་འདི་བཟུང་ཡོང་།
sang-nyi nyung-ma di se-yong.

Eat this mutton, but do not eat this pork. ལུག་ག་འདི་ཐོ། ཡག་ག་
འདི་མ་ཟ། *luk-sha di so, phak-sha di ma-sa.*

Every week a large bazaar is held (*lit.* assembles) in Darjeeling.
རྡོ་རྗེ་གླིང་ལ་བདུན་རེ་རེ་ལ་སྐྱོམ་ཆེན་པོ་རེ་འཚོགས་གྱི་ཡོང་། *Dor-je-
ling-la dün re-re-la throm chhem-po re tsho-kyi-yö.*

The large bazaar at (*lit.* of) Darjeeling will not be held to-
morrow but will be held on Sunday. སང་ཉིན་རྡོ་རྗེ་གླིང་གི་
སྐྱོམ་ཆེན་པོ་རེ་འཚོགས་གྱི་མ་རེད་གཟུང་ཉི་མ་འཚོགས་ཡོང་། *sang-nyi
Dor-je-ling ki throm chhem-po te tsho-kyi ma-re sa-nyi-
ma tsho-yong.*

He has almost finished building the house. ཁོས་ཁང་པ་འདི་བཟོས་ཆར་
འགྲོ་འདུག། *khö khang-pa di sö tsha-tro-du.*

Did you see the man who came yesterday ? ཁས་ས་ཡོང་མཁན་
མི་དེ་ཕྱིད་རེས་ (ཉིས་) མཐོང་བྱུང་ངས། *khe-sa yong-khen mi te
khyö-re thong chung-nge?*

I did not see (him). (He) came when I was out. ངས་མཐོང་མ་
བྱུང་། ང་མེད་པའི་རྒྱང་ལ་ཡོང་ང་ (བ་) རེད། *nge thong-ma-chung,
nga me-pe gang-la yong-nga-re.*

It is unnecessary for him to go Phari. (*Lit.* There is no reason of his having to go to Phari.) ཁོ་ཕག་རི་ལ་འགྱོ་དགོས་ཡང་ེན་དག་ཡོད་པ་མ་རེད། *kho pha-ri-la dro go-ya tön-ta yo-wa ma-re.*

Have you ever been to Darjeeling? ཁྱོད་ཇི་ཇི་གླིང་ལ་འགྱོ་ཁྱོད་ངས། *khyö Dor-je-ling-la dro nyong-nge?*

No. (*lit.* not been). མ་ཁྱོད་ *ma-nyong.*

I am going to see whether Darjeeling is a pleasant place. ཇི་ཇི་གླིང་གླིང་པོ་ཨ་ཡོད་ང་མིག་རྩ་ག་ (བར་) འགྱོ་གི་ཡིན། *Dor-je-ling kyi-po a-yö nga mik ta-ka dro-ki-yin.*

EXERCISE NO. 14.

We have nearly reached the village. What is its name? (*Lit.* What is its name called)? Rinchengong. Have you ever been (*lit.* arrived) here before? Go on asking him about the road. Tell him that if he tells (any) lies he will be flogged. He is unable to come to Darjeeling. I am not allowed to buy pork. You ought to learn Tibetan.

CHAPTER VIII.

NUMERALS.

1. The numeral like the adjective follows the noun. If the noun is accompanied by an adjective the numeral follows the adjective. Thus, ང་ལ་རྒྱ་གསུམ་ (three) ཡོད། *nga-la ta sum yö*, I HAVE THREE PONIES. ང་ལ་རྒྱ་ཡག་པོ་གསུམ་ཡོད། *nga-la ta yak-po sum yö*, I HAVE THREE GOOD PONIES.

2. The cardinal numerals according to གྲངས་ཀྱི་ (or རྩིས་ཀྱི་) རྣམ་གྲངས་ *trang-kyi* (or *tsi-kyi*) *nam-trang*, i.e., arithmetical notation, are as follows :—

English figure.	Tibetan figure.	Tibetan word.	
		In Tibetan character.	In Roman character.
1	༡	གཅིག་	<i>chi.</i>
2	༢	གཉིས་	<i>nyi.</i>
3	༣	གསུམ་	<i>sum.</i>
4	༤	བཞི་	<i>ski.</i>
5	༥	ལྔ་	<i>nga.</i>
6	༦	དྲུག་	<i>truk.</i>
7	༧	བདུན་	<i>dün.</i>
8	༨	བརྒྱད་	<i>gye.</i>
9	༩	དགུ་	<i>gu.</i>

English figure.	Tibetan figure.	Tibetan word.	
		In Tibetan character.	In Roman character.
10	༡༠	ཅུ་ or ཅུ་ཐམ་པ་	<i>chu or chu-tham-pa.</i>
11	༡༡	ཅུ་ཅིག་	<i>chuk-chi.</i>
12	༡༢	ཅུ་ཀྱིས་	<i>chu-nyi.</i>
13	༡༣	ཅུ་གསུམ་	<i>chuk-sum.</i>
14	༡༤	ཅུ་བཞི་	<i>chup-ski.</i>
15	༡༥	ཅུ་ལྔ་	<i>chö-nga.</i>
16	༡༦	ཅུ་རུག་	<i>chu-truk.</i>
17	༡༧	ཅུ་བདུན་	<i>chup-dün.</i>
18	༡༨	ཅོ་བརྒྱད་	<i>chop-gye.</i>
19	༡༩	ཅུ་དགུ་	<i>chu-gu.</i>
20	༢༠	ཉི་ཤུ་ or ཉི་ཤུ་ཐམ་པ་	<i>nyi-shu or nyi-shu tham-pa.</i>
21	༢༡	ཉི་ཤུ་ཅུ་གཅིག་	<i>nyi shu tsak-chi.</i>
30	༣༠	སུམ་ཅུ་ or སུམ་ཅུ་ཐམ་པ་	<i>sum-chu or sum-chu tham-pa.</i>
31	༣༡	སུམ་ཅུ་ཐོ་གཅིག་	<i>sum-chu so-chi.</i>
40	༤༠	བཞི་ཅུ་ or བཞི་ཅུ་ཐམ་པ་	<i>ship-chu or ship-chu tham-pa.</i>
41	༤༡	བཞི་ཅུ་ཞི་གཅིག་	<i>ship-chu she-chi.</i>
50	༥༠	ལྔ་ཅུ་ or ལྔ་ཅུ་ཐམ་པ་	<i>ngap-chu or ngap-chu tham-pa.</i>
51	༥༡	ལྔ་ཅུ་ང་གཅིག་	<i>ngap-chu nga-chi.</i>
60	༦༠	རུག་ཅུ་ or རུག་ཅུ་ཐམ་པ་	<i>truk-chu or truk-chu tham-pa.</i>

English figure.	Tibetan figure.	Tibetan word.	
		In Tibetan character.	In Roman character.
61	༤༡	ཏུག་ཅུ་རེ་གཅིག་	<i>truk-chu re-chi.</i>
70	༧༠	བདུན་ཅུ་ or བདུན་ཅུ་ཐམ་པ་	<i>dün-chu or dün-chu tham-pa.</i>
71	༧༡	བདུན་ཅུ་རྩོན་གཅིག་	<i>dün-chu tön-chi.</i>
80	༩༠	བརྒྱད་ཅུ་ or བརྒྱད་ཅུ་ཐམ་པ་	<i>gye-chu or gye-chu tham-pa.</i>
81	༩༡	བརྒྱད་ཅུ་གྱ་གཅིག་	<i>gye-chu gya-chi.</i>
90	༩༠	དགུ་བརྒྱ་ or དགུ་བརྒྱ་ཐམ་པ་	<i>gup-chu or gup-chu tham-pa.</i>
91	༩༡	དགུ་བརྒྱ་ཁོ་གཅིག་	<i>gup-chu ko-chi.</i>
100	༡༠༠	བརྒྱ་ or བརྒྱ་ཐམ་པ་	<i>gya or gya-tham-pa.</i>
101	༡༠༡	བརྒྱ་དང་གཅིག་	<i>gya-tang-chi.</i>
200	༢༠༠	ཉི་བརྒྱ་	<i>nyi-gya.</i>
300	༣༠༠	སུམ་བརྒྱ་	<i>sum-gya.</i>
400	༤༠༠	བཞི་བརྒྱ་	<i>shíp-gya.</i>
500	༥༠༠	ལྔ་བརྒྱ་	<i>ngap-gya.</i>
1,000	༡༠༠༠	ལྔ་ལྔ་ལྔ་ or ལྔ་ལྔ་	<i>tong-thra or tong.</i>
10,000	༡༠༠༠༠	ཁྲི་	<i>thri.</i>
100,000	༡༠༠༠༠༠	འབུམ་	<i>bum.</i>

English figure.	Tibetan figure.	Tibetan word.	
		In Tibetan character.	In Roman character.
1,000,000	༡༠༠༠༠༠༠	ཉེ་བ་	<i>che-wa.*</i>
10,000,000	༡༠༠༠༠༠༠༠	ས་ཡ་	<i>sa-ya.</i>
100,000,000	༡༠༠༠༠༠༠༠༠	རུང་རྒྱུར་	<i>tung-gyur.</i>

Note *firstly*, that in the case of *tens* and *hundreds* when the smaller number follows the larger, addition is indicated, e.g., *fourteen=ten-four*; but when the larger number follows the smaller, multiplication is indicated, e.g., *forty=four-ten*. From the thousands upwards, when ལྷང་ཕྱག་ is used, the smaller number always follows the larger, e.g., ལྷང་ཕྱག་བཞི་ *tong-thra shi*, FOUR THOUSAND. ལྷང་ཕྱག་གཅིག་དང་བཞི་ *tong-thra-chi tang shi*, ONE THOUSAND AND FOUR. But with ལྷང་ the multiplying number precedes, e.g., བཞི་ལྷང་དང་བཞི་ *ship-tong tang shi*, FOUR THOUSAND AND FOUR.

Note *secondly*, that in the case of multiplication གཉིས་ is spelt ཉི་, གསུམ་ is spelt སུམ་ and བཅུ་ as the second part of a compound, the first part of which ends in a consonant, is spelt ཅུ་

*It is curious that Jäschke and Sarat Chandra Das in their dictionaries give ཉེ་བ་ as ten millions and ས་ཡ་ as one million, but numerous Tibetans have been independently consulted and all agree that ཉེ་བ་ means one million and ས་ཡ་ ten millions.

Note *thirdly*, that the use of ཐམ་པ་ after full tens is optional.

When used it implies completion, e.g., ཏུག་ཅུ་ཐམ་པ་ *truk-chu tham-pa*=*sixty and no more*. ཐམ་པ་ *tham-pa*, is also, but less commonly, used after complete hundreds, e.g., ཉི་བརྒྱ་ཐམ་པ་ *nyi-gya tham-pa*, and when so used has a similar sense of completion.

Note *fourthly*, the different conjunctions for each series between 20 and 100, i.e., for the 20 series, for the 30 series, for the 40 series and so on.

Note *fifthly*, that we can add the usual plural form ཚོ་ to ཁྱི་ | རུམ་ | བྱེ་བ་ | and ས་ཡ་ and the higher numbers to make them plurals, but it is not necessary to do so. ཁྱི་ and རུམ་ may take ཡུག་ also as a plural form. ཚོ་ and ཡུག་ seem to be used mainly in an indefinite sense, e.g., I HAVE SEVERAL TENS OF THOUSANDS OF SHEEP. ང་ལ་ལུག་ཁྱི་ཚོ་ཁ་གས་ཅིག་ཡོད། *nga-la luk thri-tsho kha-she chi yö*. THERE ARE TWO HUNDRED THOUSAND SOLDIERS IN THAT COUNTRY. ལུང་པ་དེ་ལ་དམག་མི་རུམ་གཉིས་ཡོད། *lung-pa te-la ma-mi lum-nyi yö*.

The noun qualified by a numeral remains in the singular; e.g., four ponies=རྩ་བཞི་ not རྩ་ཚོ་བཞི་ (see also Chapter III, para. 12).

3. Alphabetical Notation ཀ་ཁ་ཀྱི་རྒྱུ་གྲུ་ཅུ་ *ka-khe nam-trang*.

This is used for paging books, for numbering the different volumes or parts in books, for Indices, etc. It is possible to count up to three hundred by it.

1 to	30	ཀ་	ཁ་	ག་	ང་	through the alphabet to	ཨ་
31 „	60	ཀེ་	ཁེ་	གེ་	ངེ་	„ „ „ „	ཨེ་
61 „	90	ཀུ་	ཁུ་	གུ་	ངུ་	„ „ „ „	ཨུ་
91 „	120	ཀེ་	ཁེ་	གེ་	ངེ་	„ „ „ „	ཨེ་
121 „	150	ཀོ་	ཁོ་	གོ་	ངོ་	„ „ „ „	ཨོ་
151 „	180	ཀཱ་	ཁཱ་	གཱ་	ངཱ་	„ „ „ „	ཨཱ་
181 „	210	ཀྱི་	ཁྱི་	གྱི་	ངྱི་	„ „ „ „	ཨྱི་
211 „	240	ཀུ་	ཁུ་	གུ་	ངུ་	„ „ „ „	ཨུ་
241 „	270	ཀེ་	ཁེ་	གེ་	ངེ་	„ „ „ „	ཨེ་
271 „	300	ཀོ་	ཁོ་	གོ་	ངོ་	„ „ „ „	ཨོ་

4. In counting most weights or measures and some divisions of money ཀང་ *kang* is used instead of ཀའིག་ *chi* and རྩ་ *to* instead of ཀའིས་ | *nyi*. Thus, སྐར་ཀང་ *sor-kang*, ONE FINGER-BREADTH, སྐང་རྩ་ *sang-to*, TWO SANG (i.e., three rupees five annas), but གོར་མ་ཀའིས་ *gor-mo nyi*, TWO RUPEES.

5. In some dialects ཁལ་ *khe* is used as a score, thus ཁལ་ཀའིས་ རྩ་ལྔ་ *khe-nyi tang nga* = forty-five (lit. *two score and five*). This method of counting is not used in Lhasa where ཁལ་ *khe* denotes a measure containing twenty བྲེ་ *tre* (a measure varying in different districts, but often equal to about one-fourteenth of a cubic foot).

6. **Ordinals.**—*The first* is translated by དང་པོ། *tang-po*. All subsequent numbers by adding པ་ *pa* to the cardinal; e.g., གཉིས་པ་ *nyi-pa*, THE SECOND, ལུམ་ཅུ་སྟོ་གཉིག་པ་ *sum-chu so-chik-pa*, THE THIRTY-FIRST. In reckoning Tibetan dates the word ཚེས་པ་ *tshe-pa*, DATE is used and is followed by the cardinal number concerned, e.g., ལྷེ་བ་གཉིས་པའི་ཚེས་པ་གསུམ་ *da-wa nyi-pe tshe-pa sum*, THE THIRD OF THE SECOND MONTH, lit. THE THREE-DATE OF THE SECOND MONTH. And ཚེས་པ་གཉིག་ *tshe-pa chi* is used for *the first*, not ཚེས་པ་དང་པོ་ *tshe-pa tang-po*. Also ཉེར་གཉིག་ *nyer-chi* or ཉི་ཤུ་གཉིག་ *nyi-shu chi* is used instead of ཉི་ཤུ་ཙ་གཉིག་ *nyi-shu tsa-chi* and ཉེར་གཉིས་ *nyer-nyi* or ཉི་ཤུ་གཉིས་ *nyi-shu nyi* instead of ཉི་ཤུ་ཙ་གཉིས་ *nyi-shu tsa-nyi*, and so on up to the twenty-ninth inclusive. The last day is གནམ་གང་ *nang-kang*. If the month contains less or more than thirty days, the omission or repetition of earlier dates is prescribed. The last day is always གནམ་གང་། For English dates the Hindustani word ཏ་རིག་ *tarikh* is used. A further difference is that ཉི་ཤུ་ཙ་གཉིག་ *nyi-shu tsa-chi*, ཉི་ཤུ་ཙ་གཉིས་ *nyi-shu tsa-nyi*, etc., are written for the 21st, 22nd, etc., instead of the forms noted above as used with ཚེས་པ་ ||

7. **Conjunctive Numerals.**—ཀ་ *ka* added to the cardinal up to ten inclusive denotes *conjunction*, Thus, གཉིས་ཀ་ *nyi-ka*, BOTH, གསུམ་ཀ་ *sum-ka*, THE THREE TOGETHER, ALL THREE. In the colloquial ཅ་ *cha* often takes the place of ཀ་ *ka*, e.g., གཉིས་ཅ་ *nyi-cha*, གསུམ་ཅ་ *sum-cha*, etc. Thus, ངས་ཇག་པ་རྩལ་ཅ་བྱེད་ཡོད། *nye chak-pa truk-cha sim-yö*, I HAVE CAUGHT ALL SIX ROBBERS.

8. **Distributive Numerals.**—To express *distributive* numerals, i.e., *two at a time, five at a time, etc.*, repeat the cardinal and add རྩས་ནས | *che-ne*. Thus, BRING THEM TO ME TWO AT A TIME ཁོང་ཚོ་ངའི་རྩ་ལ་གཉིས་གཉིས་རྩས་ནས་འབྲིང་ཤོག | *khon-tsho nge-tsa-la nyi nyi che-ne thri-sho*. BRING THEM TO ME FOURTEEN AT A TIME. ཁོང་ཚོ་ངའི་རྩ་ལ་མི་བཅུ་བཞི་བཅུ་བཞི་རྩས་ནས་འབྲིང་ཤོག | *khon-tsho nge-tsa-la mi chu-p-shi chu-p-shi che-ne thri-sho*.

To express *two each, etc.*, omit the རྩས་ནས་ *che-ne*, e.g., GIVE EACH COOLY (LOAD-CARRIER) TWO TRANG-KAS (a trangka = four annas at present, 1917), རྩ་པོ་འབྲེར་མཁན་གྱི་མི་རེ་རེ་ལ་རྩི་གཉིས་གཉིས་སྟོང་། *to-po khe-khen-kyi mi re-re-la trang-ka nyi-nyi trö*. For *one at a time, each or one each* རེ་རེ་ *re-re* is used instead of གཅིག་གཅིག་, e.g., BRING THEM TO ME ONE AT A TIME, ཁོང་ཚོ་ངའི་རྩ་ལ་རེ་རེ་རྩས་ནས་འབྲིང་ཤོག | *khon-tsho nge-tsa-la re-re che-ne thri-sho*. GIVE EACH COOLY ONE TRANG-KA རྩ་པོ་འབྲེར་མཁན་མི་ཉང་རེ་རེ་ལ་རྩི་གཉིས་ལྔ་རེ་རེ་སྟོང་། *to-po khe-khen mi-hrang re-re-la trang-ka re-re trö*. Where a cardinal numeral has more than two syllables the whole numeral is not repeated. The last two syllables may be repeated, e.g., GIVE EACH MAN THIRTY-FOUR RUPEES. མི་རེ་རེ་ལ་གོ་རྩེ་མ་སྟུ་* ཅུ་སྟེ་བཞི་སྟེ་བཞི་སྟོང་། *mi re-re-la gor-mo sum-chu sop-shi sop-shi trö*. Or we may add རེ་ to the numeral instead of repeating, thus, མི་རེ་རེ་ལ་གོ་རྩེ་མ་སྟུ་ཅུ་སྟེ་བཞི་རེ་སྟོང་། *mi re-re-la gor-mo sum-chu sop-shi re trö*.

*མ་ as a final consonant may always be written in this way.

9. **Fractions.**—HALF is རྩེད་ཀྱི། *chhe-ka*, ONE AND A HALF, is expressed by རྩེད་དང་གཉིས་ *chhe-tang nyi*, lit. *with a half (it is) two*. TWO AND A HALF = རྩེད་དང་གསུམ་ *chhe-tang sum*, and so on. གཅིག་དང་རྩེད་ཀྱི་ *chhik-tang chhe-ka* may be used instead of རྩེད་དང་གཉིས་ *chhe-tang nyi* and so on, but the latter forms are more common. ONE OF A PAIR is ཡ་གཅིག་ *ya-chi*, e.g., དྲུག་ཡ་གཅིག་ *ka-yö ya-chi*, ONE CUP OF A PAIR. གསུམ་ཆ་ *sum-chha*, = A THIRD and བཞི་ཆ་ *shíp-chha* = A FOURTH, and so on for other numbers; but fractions beyond one-fourth are not very much used in the colloquial language. Thus, མར་འདི་ང་ལ་གསུམ་ཆ་བཞི་ས་དགོས་པ་ཡིད། *ma-di nga-la sum-chha-nyi go-wa yö*, I WANT TWO-THIRDS OF THIS BUTTER. ག་འདི་ནས་བཞི་ཆ་གསུམ་ཁྲོ་ལ་སྒྲིང་། *sha di-ne shi-chha-sum kho-la trö*. GIVE HIM THREE QUARTERS OF THIS MEAT; དས་འདི་རིང་ཐུང་ལ་བྱ་བཞི་དང་བྱ་གཅིག་གི་བཞི་ཆ་གཅིག་ཡིད་པ་རེད། *re di ring-thung-la thru shi tung thru chik-ki shíp-chha-chi yo-wa-re*. THIS COTTON CLOTH IS 4½ CUBITS IN LENGTH.

10. **Alternative Numbers.**—*Two or three, seven or eight*, etc., are expressed by the two numbers being placed one directly after the other. They may also be followed by གཅིག་ *chi*; this is optional. Thus, སང་ཉིད་མི་ཡོང་མཁན་རྩུག་བདུན་གཅིག་ཡིད། མི་རེ་རེ་གིས་རྟ་གཉིས་གསུམ་འབྲིད་སྟེབ་ཡིང་། *sang-nyi mi yong-khen truk dün chi yö, mi re-re ki ta nyi sum thri lep-yong*, THERE ARE SIX OR

SEVEN MEN COMING TO-MORROW ; EACH MAN WILL BRING (lit. WILL ARRIVE BRINGING)* TWO OR THREE PONIES.

11. ONCE, TWICE, THRICE, etc., are rendered by ཐེངས་ *theng* or ཚར་ *tshar*, both of which mean TIME, joined to the cardinal numeral. ONCE MORE is ད་རུང་ཐེངས་ (or ཚར་) གཅིག་ *ta-rung theng-chi* and so on, e.g., HE HAS COME HERE TWICE. ཁོ་མདས་ (འདི་རུ་) ཐེངས་གཉིས་བསྐྱེབས་སོང་། *kho de theng-nyi lep-song*. I HAVE BEEN TO LHASA FIVE TIMES AND SHALL GO ONCE MORE, ང་ལྟ་ས་ལ་ཚར་ལྔ་བསྐྱེབས་ཐོང་། ད་རུང་ཚར་གཅིག་འགྲོ་གི་ཡིན། *nga hla-sa-la tshar-nga lep-nyong ; ta-rung tshar-chi dro-ki-yin*.

12. The methods of reckoning *addition*, *subtraction*, *multiplication* and *division* will clearly appear from the following examples. Thus, གཉིས་དང་བཞི་བྱས་ན་དྲུག་། *nyi tang shi che-na tru*, IF TWO AND FOUR ARE MADE, SIX. བརྒྱ་ནས་གསུམ་བཅོམ་ན་བདུན་། *chu-ne sum then-na dün*, IF THREE BE DRAWN FROM TEN, SEVEN. གཉིས་ལྔ་ལ་བརྒྱ་། *nyi nga-la chu*, TWO TO FIVE, TEN

**To bring* in the sense of *to lead* = འབྲིད་པ་ *thri-pa* ; in the sense of *to carry* = འཁྱེར་བ་ *khyer-wa* or འཁུར་བ་ *khur-ua*.

བཅུ་གཉིས་དུམ་བུ་གསུམ་པ་བཏང་ན་བཞི། *chu-nyi tum-pu sum-la tang-na shi*, IF TWELVE BE SENT INTO THREE PIECES, FOUR.

WORDS.

Soldier=དམག་མི་ <i>ma-mi</i> .	Boot (of Tibetan manufacture) =ལྷམ་ཁོག་ <i>hlam-kho</i> .
Behind=གྱུབ་པ་ <i>gyap-la</i> .	Boot (of English or Indian manufacture)=རུ་ཏཱ་ <i>ju-ta</i> , <i>Hin</i> .
Wall=རྩིག་པ་ <i>tsik-pa</i> .	Is lost (<i>lit.</i> having been lost, is not) =བསྐྱབས་ནས་མི་འདུག་ <i>la-ne min-du</i> .
That...over there (indicating a place in sight) =ཕ་གོ་ <i>pha-gi</i> .	Finger-breadth=སྟེང་ <i>sor</i> .
Jong-pen, i.e., Official in charge of a district=རྫོང་དཔོན་ <i>Jong-pen</i> . He lives in a fort called the Jong (རྫོང་), built strongly with thick walls on a hill or ridge rising a little above the surrounding plain or valley.	Span (from the tip of the thumb to the tip of the middle finger when extended) =མཐོ་ <i>tho</i> .
To come, arrive, <i>hon.</i> =ཕྱེད་པ་ <i>phep-pa</i> .	Cubit (from the point of the elbow to the tip of the middle finger)=ཁྱུ་ <i>thru</i> .
Wages=ལྷི་ <i>la</i> .	Day=ཉི་མ་ <i>nyi-ma</i> .
	New=གསར་པ་ <i>sa-pa</i> .
	New year=ལོ་གསར་ <i>losa</i> .

EXERCISE NO. 13.

1383.

༡༣༨༣།

One thousand three hundred and eighty-three. རྫོང་ཕྱག་གཅིག་དང་
སུམ་བུ་བཅུ་དྲུག་གསུམ་། *trong-thra chi tang sum-gya gye-chu gya-sum*.

There are thirty or forty Tibetan soldiers behind that wall over there. ཕ་གི་རྩིག་པའི་རྒྱབ་ལ་བོད་པའི་དམག་མི་སྟུང་ཅུ་བཞི་བཅུ་ཡོད་པ་རེད། *pha-gi tsik-pe gyaṅ-la ṅö-pe ma-mi sum-chu shiṅ-chu yo-wa-re.*

The Jong-pen will arrive here on the twenty-fifth. ཉི་ཤུ་ལྔ་ (ཉེར་ལྔ་) ལ་མདས་ (འདི་རུ་) རྫོང་དཔོན་ཕེབ་ཡོང་། *nyi-shu nga-la de Jong-pen phe-yong.*

The Jong-pen will arrive here on the twenty-fifth of the sixth month. ལྷ་བ་རྒྱལ་པའི་ཉི་ཤུ་ལྔ་ལ་རྫོང་དཔོན་མདས་ཕེབ་ཡོང་། *da-wa truk-pe nyi-shu nga-la Jong-pen de phe-yong.*

The Jong-pen will arrive here on the twenty-fifth of June. དབྱིན་ལྷ་རྒྱལ་པའི་ཉི་ཤུ་ལྔ་ལ་རྫོང་དཔོན་མདས་ཕེབ་ཡོང་། *in-da truk-pe nyi-shu nga-la Jong-pen de phe-yong.*

Both men are here. མི་གཉིས་ཀྱི་མདས་ཡོད། *mi nyi-ka de yö.*

They ask (*lit.* request, "please give") one and a half rupees each as wages. གྲྲ་གློར་མོ་ཕྱེད་དང་གཉིས་གཉིས་གནང་རྟགས་གནང་ཁྱ་གི་འདུག། *la gor-mo chhe-tang nyi-nyi nang-ro-nang shu-ki-du.*

Give them one rupee each (*lit.* give each man one rupee). མི་རེ་རེ་ལ་གློར་མོ་རེ་རེ་དེ་སྤྲོད། *mi re-re-la gor-mo re-re trö.*

One boot of this pair is lost. ལྷམ་ཁོག་འདིའི་ཡ་གཅིག་བརྒྱལ་ས་ནས་མི་འདུག། *hlam-kho di-iya-chi la-ne min-du.*

Three and five are eight. གསུམ་དང་ལྔ་བྱས་ན་བརྒྱད། *sum tang nga che-na gye.*

Seven from nine leaves two. དགུ་ནས་བདུན་འཕྲེན་ན་གཉིས། *gu-ne dün then-na nyi.*

Seven times two are fourteen. བདུན་གཉིས་ལ་བཅུ་བཞི། *dün nyi-la chup-ski.*

Five into fifteen is three. བཙོ་ལྔ་དུམ་བུ་ལྔ་ལ་བཏང་ན་གསུམ། *chö-nga tum-pu nga-la tang-na sum.*

Ten finger-breadths make one span. མཐོ་གང་ལ་སོར་བརྩ་ཡོད་པ་རེད། *tho kang-la sor chu yo-wa-re.*

Two spans make one cubit. བྱ་གང་ལ་མཐོ་རྩ་ཡོད་པ་རེད། *thru kang-la tho to yo-wa-re.*

EXERCISE NO. 14.

Four into twenty-four is six. Five from thirteen leaves eight.
28,407. Twenty-eight thousand four hundred and seven.
Bring an armful of wood. Five or six new traders are arriving
daily (= each day) at Kalimpong. When the New Year is over
larger numbers (= more) will come (= arrive).

CHAPTER IX.

PRONOUNS.

1. Pronouns are, generally speaking, declined in the same way as nouns. Exceptions to this general rule will be noted below under the pronouns concerned.

2. **Personal Pronouns.**—These are ཇ་ *nga* or ཇ་རང་ *nga-rang*, I ; བྱད་ *khyö* or བྱད་རང་ *khyö-rang*, THOU, YOU ; ཁོ་ *kho* or ཁོ་རང་ *kho-rang*, HE ; མོ་ *mo*, SHE ; e.g., WILL YOU STAY HERE TOMORROW ? བྱད་སང་ཉིན་མདུན་ཕྱི་ཉིན་ཡིན་པས། *khyö sang nyi 'de dö-kyi yim-pe* ? The system of honorific language in Tibetan is dealt with below in Chapter XIII, but here it must be briefly noted that there is a separate class of words which must be used in reference to a person of good position, both when speaking to and when speaking of such person. Not to do so will lay the student open to the charge of speaking what is known in India as "Cooly language." Even if his rudeness is known to be merely the result of ignorance, every sentence he utters will jar upon the person he addresses.

3. As regards personal pronouns the ordinary honorific form for THOU, YOU is བྱེད་ *khye* or བྱེད་རང་ *khye-rang* and for HE or SHE ཁོང་ *khong*. Of course the first person has no honorific form ; nor in the Lhasa colloquial language are any other forms used for it except ཇ་ *nga* or ཇ་རང་ *nga-rang* ; though in the Tsang colloquial བདག་ *da* is used in the deprecatory sense of "your humble servant," and in letter-writing in Lhasa and elsewhere བདག་ *da* and ཐུན་ *thren* and other terms are used in the same

sense. For Tibetan gentlemen of the higher ranks a higher form of honorific should be employed, namely ལུ་གཞིགས་ *ku-sho*, or ལུ་ངོ་ *ku-ngö*, the meaning of which corresponds somewhat to the English *sir*, e.g., WILL YOU STAY HERE TO-MORROW, SIR? ལུ་གཞིགས་སང་རྟེན་མངས་བཅུགས་གདན་འཇག་གི་ཡིན་པས། *ku-sho sang-nyi de shu-den jaki yim-pe*? For Tibetan ladies ལུ་མ་གཞིགས་ *cham-ku-sho* is used. These latter are used as honorifics for YOU, HE or SHE; i.e., both when speaking to or of a person. The secular heads of the Tibetan Government, i.e., Lon-chhens and Sha-pes should be addressed by their titles, i.e., ལྷོན་ཆེན་ *lön-chhen* and ས་དབང་ཆེན་པོ་ *sa-wang chhem-po*, respectively, the latter being the Sha-pe's honorific designation. The wives of these high ministers are addressed as ལྷ་ལུ་མ་གཞིགས་ *hla-cham ku-sho*. Similarly, for a high Lama ལུ་གཞིགས་རིན་པོ་ཆེ་ *ku-sho rim-po-chhe*, PRECIOUS SIR! and for a nun of high position ཇེ་བཙུན་གཞིགས་ *je-tsün ku-sho* should be employed, e.g., WILL YOU (addressing a nun of high rank) STAY HERE TO-MORROW? ཇེ་བཙུན་གཞིགས་སང་རྟེན་མངས་བཅུགས་གདན་འཇག་གི་ཡིན་པས། *je-tsün ku-sho sang-nyi de shu-den ja-ki yim-pe*? If the Lama be an *avatar*, i.e., an incarnation of Buddha, of whom there are several hundreds in Tibet, ལུ་གཞིགས་རྩུལ་སྐྱེ་ *ku-sho trü-ku* should be used. རྩུལ་སྐྱེ་ *trü-ku* means *incarnation*.

4. As regards declension it should be noted that ཁྱོད་ *khyö* ཁོ་ *kho* and མོ་ *mo* in addition to making their genitive and instrumental singular according to the rules of declension for nouns, also take རེ་ *re* for the genitive and རེས་ *re* for the instrumental case, e.g., ཁྱོད་རེ་ *khyö-re* or ཁྱོད་ཀྱི་ *khyö-kyi*;

ཁོས་ *khö* or ཁོ་རེས་ *kho-re*. Again when personal pronouns are used in a plural sense, their plural forms are as a rule, used even though the sense of plurality is clear from the context. On this point also they differ from nouns (see Cap. III, para. 12). Thus, དེ་རིང་ཁུ་འབྲི་པ་ཚང་པ་མང་པོ་ཡོད་པ་རེད། སང་ཉིན་ཁོ་ཚོ་སྤང་ཁ་ཕག་རི་ལ་ འགྲོ་གི་རེད། *te-ring chhum-bi la tshong-pa mang-po yo-wa-re sang-nyi khon-tsho gang-kha pha-ri-la dro-ki-re*, THERE IS A, LARGE NUMBER OF TRADERS AT CHUMBI TO-DAY; THEY WILL ALL GO TO PHARI TO-MORROW. When joined to numerals, however, the plural form is not used, e.g., ང་གཉིས་ *nga-nyi* WE TWO. The plural of སྐུ་གཞིགས་ *ku-sho* and of སྐུ་དངོས་ *ku-ngö* may either be formed with ཚོ་ *tsho* in the ordinary way or by adding ལྷན་གྲུས་ *hlen-gye*; e.g., སྐུ་གཞིགས་ལྷན་གྲུས་ *ku-sho hlen-gye*. The latter form gives a somewhat higher honorific than the former.

5. The pronoun *it*, when used in the nominative or accusative case, is not translated into Tibetan, e.g., རྩ་མ་དེ་ག་པ་ཡོད། ངས་བསད་པ་ཡིན། *tom te ka-pa yö? nge se-pa yin*, WHERE IS THAT BEAR? I HAVE KILLED IT. But ཤིང་ཐང་འདི་རེད། དེའི་ ཡལ་ག་སྤང་ཁ་བཅད་ནས་མི་འདུག། *shing-dong di re, te-i ye-ga gang-kha cke-ne min-du*, THIS IS THE TREE; ITS BRANCHES HAVE ALL BEEN LOPPED OFF (lit. HAVING BEEN LOPPED, ARE NOT).

6. Any personal pronoun will usually be omitted, if its omission does not cause any ambiguity in the sentence, e.g., དེ་རིང་ང་མདས་ (འདི་རུ) ཐོད་ཀྱི་ཡིན། སང་ཉིན་འགྲོ་གི་ཡིན། *te-ring nga de dö-kyi-yin sang-nyi dro-ki-yin*. I WILL STAY HERE TO-DAY; I SHALL GO TO-MORROW.

7. **Possessive Pronouns.**—The Possessive Pronoun is expressed by the genitive of the Personal Pronoun, e.g., ངའི་ *nge* MY, MINE; ཁྱད་རེའི་ *khyö-re* ཁྱད་ཀྱི་ *khyö-kyi*, YOUR, YOURS. ཁོའི་ *khö* ཁོ་རེའི་ *kho-re*, HIS. མོའི་ *mö* མོ་རེའི་ *mo-re*, HER, HERS. Thus, འདི་ངའི་རྟ་རེད། *di nge ta re*, THIS IS MY HORSE; རྟ་འདི་ངའི་རེད། *ta di nge re*, THIS HORSE IS MINE; ཁྱད་རེའི་མི་མདའ་འབྱར་ཤོག། *khyö-re men-da khe-sho*, BRING YOUR GUN.

8. **Reflective Pronouns.**—MYSELF, YOURSELF, etc., are expressed by རང་ *rang*, e.g., ཁྱད་རེས་དེ་འདྲ་བྱས་ན་རང་ལ་སྐྱོན་ (injury) བྱས་ཡོང་། *khyö-re ten-dra che-na rang-la kyön che-yong*. IF YOU ACT IN THAT WAY YOU WILL HURT YOURSELF. རང་གི་ *rang-gi* and སོ་སོ་འི་ *so-sö*, MY OWN, YOUR OWN, etc., have the meaning of *apna* in Hindustani. Thus, མི་སོ་སོས་རང་གི་རྟ་ཡག་ཤོས་ཡིན་བསམས་པ་རེད། *mi so-sö rang-gi ta yak-shö yin sam-pa-re*. EACH MAN THOUGHT HIS OWN PONY THE BEST. This might also be rendered མི་རེ་རེས་སོ་སོའི་རྟ་ཡག་ཤོས་ཡིན་བསམས་པ་རེད། *mi re-re so-sö ta yak-shö yin sam-pa-re*.

9. Other meanings of རང་ connected with the above meaning of SELF are shown in the following examples:—

Yes. It is quite so. ལགས་དག་རང་རེད། *la ta-ka rang re*. This is really difficult. འདི་དཀའ་ལས་ཁག་ཐག་ཚད་རང་འདུག་ *di ka-le khak-thak-chhö rang du*.

Your mere coming here has done good (*lit.*) by your mere coming here good has resulted. ཁྱད་རང་མདས་ (འདི་རུ་) ཡོང་བ་རང་གིས་ཡག་པོ་བྱུང་། *khyö-rang de yong-nga rang-gi yak-po chung*.

རང་ is often also used with negatives in the sense of **VERY**, e.g.—

Do not drink *very* much beer. ཆང་མང་པོ་རང་མ་འབྲུང་། *chhang mang-po rang ma-thung*.

10. Reciprocal Pronouns.—EACH OTHER, ONE ANOTHER, are expressed by ཁའིག་ཁའིག་ *chi-chi*, e.g., ཁོ་རང་ཚྭ་ཁའིག་གིས་ ཁའིག་བརྒྱུངས་ང་ (པ་) རེད། *kho-rang-tsho chik-ki-cki dung-nga-re*, THEY BEAT EACH OTHER. (Lit. *by one to one, they beat*).

11. Demonstrative Pronouns.—THIS is rendered by འདི་ *di* and THAT by དེ་ *te*, but when either THIS or THAT refers to a noun previously mentioned དེ་ *te* is used, e.g., དེ་ཡག་པོ་རེད། *te yak-po re*, THIS ONE (previously mentioned) IS GOOD. Both འདི་ and དེ་ follow the noun or adjective which they qualify, and take the case-inflection instead of the noun or adjective. They are also used by themselves, apart from nouns, e.g., the example just given, and འདི་ངའི་ཡིན། *dinge yin*, THIS IS MINE.

12. Other demonstrative pronouns in common use are འདི་རང་ *di-rang*, THIS VERY, དེ་རང་ *te-rang*, THAT VERY, emphatic forms of *this* and *that* respectively, also དྲ་ག་ *la-ka* and དྲ་ག་རང་ *la-ka-rang*, with the same meaning; e.g., IS THIS THE VERY MAN THAT I SAW YESTERDAY? མི་འདི་ཁས་ས་ངས་མཐོང་ང་ (བ་) དེ་རང་རེད་པས། *mi di khe-sa nge thong-nga te-rang re-pe?* YES, IT IS THE VERY SAME. ལགས་དྲ་ག་རང་རེད། *la la-ka-rang re*. Also, ཡ་གི་ *ya-gi*, THAT UP THERE, མ་གི་ *ma-gi*, THAT

DOWN THERE, and ཡ་གི་ *pha-gi*, THAT OVER THERE, THAT YONDER; these latter three forms being used with or without དེ་ as per the following examples. ཡ་གི་མི་དེ་ཚོ་མར་ཡོང་གི་འདུག། *ya-gi mi ten-tsho ma yong-gi-du*, THOSE MEN UP THERE ARE COMING DOWN. འདི་ངའི་ཁྱ་མོ་ཡིན། ཡ་གི་ཁོ་དེ་རེད། *di nge sha-mo yin; pha-gi khö re*, THIS IS MY HAT; THAT ONE OVER THERE IS HIS.

Also འདི་འདྲ་ *din-dra*, OF THIS KIND, LIKE THIS and དེ་འདྲ་ *ten-dra*, OF THAT KIND, LIKE THAT. ཅ་ལག་ (ཆ་ལག་) འདི་འདྲ་འཚོང་གུ་ཡོད་པས། *cha-la din-dra tshong-gyu yö-pe*, HAVE YOU GOT THINGS OF THIS KIND FOR SALE? འདི་འདྲ་ also has the sense of WHAT in interjections, e.g., WHAT A COLD DAY! འདི་འདྲའི་གནམ་གང་ང་ལ། *din-dre nam trang-nga-la!* The same sense may also be expressed without འདི་འདྲ་ e.g., WHAT A LARGE HORSE! ཏ་དེ་ཆེ་བ་ལ་ *ta te chhe-a-la!*

13. As with the personal pronouns, so also འདི་ *di* and དེ་ *te* usually take their plural forms, even when the sense is clear from the context, e.g., མི་དེ་ཚོ་སྐང་ཁ་ཤོག་གྱིས་ (བྱིད་)། *mi ten-tsho gang-kha sho cchi*, CALL (lit. MAKE COME) ALL THOSE MEN. But not when joined to numerals, e.g., མི་དེ་གཉིས་ཤོག་གྱིས་ (བྱིད་)། *mi te-nyi sho cchi*, CALL THOSE TWO MEN.

14. **Relative Pronouns.**—Except ག་རེ་ *ka-re* and གང་ *kang*, WHAT, WHICH relative pronouns are not used. ག་རེ་ is used more often than གང་ in the Lhasa colloquial language. The relative clauses must be expressed by participial clauses, in which ག་རེ་ or གང་ may be used, but more often are not used.

The participle is treated as an adjective, being put in the genitive, if it precedes the noun, and if it follows the noun, taking the case-inflection of the latter.

15. Thus, རྩ་ངས་མཐོང་བ་དེ་བཙོང་ཚར་ར་ (བ་) རེད། *tre nge thong-nga te tsong tshar-ra re*, THE MULE, WHICH I SAW, HAS BEEN SOLD. Again, ཁྱོད་རེདེ་ཁྱི་རྒྱ་མ་རྒྱ་མཁན་དེ་ངས་ཟིན་ཡོད། *khyö-re khyi ku-ma ku-khen te nge śim-yö*. I HAVE CAUGHT THE MAN WHO STOLE YOUR DOG. (Lit. *I have caught-the-your-dog-stealer*). Again, ལྷ་ས་ནས་ཡོང་མཁན་གྱི་དམག་མི་དེ་ཚོ་ཡར་ལོག་སོང་། *hla-sa ne yong-khen-kyi ma-mi ten-tsho pha lok-song*. THE SOLDIERS WHO CAME FROM LHASA HAVE GONE BACK THERE. (Lit. *the-from-Lhasa-coming soldiers have gone back there*). Once more, བོད་པ་ལྟེ་དམག་མིས་རྩིག་པ་བཅོས་པ་དེ་བཞིག་ནས་མི་འདུག། *pö-pe ma-mi tsik-pa śö-pa te shik-ne min-du*. THE WALL WHICH WAS BUILT BY TIBETAN SOLDIERS HAS BEEN DEMOLISHED. (Lit. *the-by-the-Tibetans-built wall having been demolished, is not*). The distinction between the participles in མཁན་ *khen* and པ་ *pa* respectively has been noted above in Cap. VI. para. 19.

16. **Correlative Pronouns.**—I WHO, YOU WHO, HE WHO, WHOEVER, THAT WHICH, WHAT, WHATEVER, etc., are rendered either by the Agentive Participles, or by the interrogative pronoun with the conditional tense (Cap. VI, para. 15) followed by ཡང་ or ཉེང་ or by both methods combined, or finally by using a causative sentence with ཙེང་ AS BECAUSE, e.g.—

I WHO HAVE BEEN THERE KNOW THIS. ང་ཡ་གི་སྤོངས་སྤྱོད་ཙེང་ངས་
ཤེས་ཀྱི་ཡོད། *nga pha-gi lep nyong-tsang nge shing-gi yö-*

HE WHO BROUGHT THE LETTER YESTERDAY IS MY MAN.

ཁས་ས་ཡི་གེ་འབྱེད་ཡོང་ངོ་ (མཁན་) དེ་ངའི་མི་ཡིན། *khe-sa yi-ge
khe yong-ngen te nge mi yin.*

LISTEN TO WHAT (i.e., THAT WHICH) I SAY. ངས་ལག་པ་དེ་རྟོན།
nge lap-pa te nyön.

WHOEVER COMES, MUST COME TO-DAY. ལུ་ཡོང་ན་ཡང་དེ་རིང་ཡོང་
དགོས་པ་རེད། *su yong-na-yang te-ring yong go-wa-re.*

WHOEVER IS AFRAID, MAY STAY HERE. ལུ་ཞེད་ངོ་ (མཁན་)
ཡོང་ན་ཡང་མདས་ (འདི་རུ་) བཤད་ཆོག་གི་རེད། *su she-ngen yö-na
yang de de-chho ki-re.*

17. **Interrogative Fronouns.**—These are ལུ་ *su*, WHO! ག་རེ་
ka-re (and less often གང་ *kang*), WHAT ? WHICH ? ག་གི་ *ka-ki*
WHICH OF THEM ? WHICH OF THESE ? WHICH OF THOSE ? ག་འདྲས་
kan-dre, OF WHAT KIND ? Examples of their use are as follow :
འདི་ལུ་རེ་རྟོན་རེད། *di sü ta re ?* or རྟོན་འདི་ལུ་རེ་རེད། *tadisü re ?* WHOSE
PONY IS THIS ? ཁྱེད་རེ་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད། *khyö-re ming-la
ka-re si-kyi-yö ?* WHAT IS YOUR NAME ? (Lit. WHAT IS SAID TO
YOUR NAME ?) གང་རྟོན་གི་ལམ་ཀ་ག་གི་རེད། *Gang-tok-kilang-ka ka-ki
re*, WHICH OF THESE ROADS IS THE ONE TO GANGTOK.
དེ་ལྟ་ལྟོན་ཐོག་ག་འདྲས་འདུག་ *ta-lo lön-tho kan-dre du*, WHAT ARE
THE CROPS LIKE THIS YEAR ? རྟོན་འདི་ཆོ་ནས་ངའི་རྟོན་གི་རེད། *ta di-
tsho ne nge ta ka-ki re*, WHICH OF THESE PONIES IS MINE ? The
interrogative form of the verb may also be used, e.g., ཁྱེད་རེ་མིང་
ལ་ག་རེ་ཟེར་གྱི་ཡོད་པ། *khyö-reming la ka-re si-ki yö-pa ?* Both ལུ་

and ཀ་རེ་ are declined in the singular, e.g., འདི་ཀ་རེས་བཅོས་པ་རེད།
di ka-re sô-pa re? OF WHAT SUBSTANCE IS THIS MADE? (Lit.
 FROM WHAT HAS THIS BEEN MADE?) Their plurals are formed
 by repeating them once; e.g., ཅ་ (ཅ་) ལག་རེ་ཚ་ཀ་རེ་ཀ་རེ་རེད།
cha-la ten-tsho ka-re ka-re re? WHAT ARE THOSE THINGS AT
 མི་རེ་ཚ་སུ་སུ་རེད། *mi ten-tsho su-su re?* WHO ARE THOSE MEN?
 འདི་ཀ་རེས་ཀ་རེས་བཅོས་པ་རེད། *di ka-re ka-re sô-pa re?* OF WHAT
 SUBSTANCES IS THIS MADE? It will be noticed from the
 above examples that the interrogative pronoun stands in
 the sentence immediately before the verb, except when in the
 genitive, in which latter case it may precede the noun which
 it qualifies. WHICH OF YOU WILL GO WITH ME? ང་དང་མཉམ་
 དུ་ཁྱེད་ཚ་སུ་འགྲོ་གི་ཡིན། *nga tang nyam-tu khyön-tsho su dro-ki-yin.*
 WHO WILL SHOW ME THE ROAD? ང་ལ་ལམ་ཀ་སུ་སྟན་གྱི་རེད།
nga-la lang-ka sü tön-kyi-re.

18. **Indefinite Pronouns.**—Among these we find the following
 in frequent use.—

རེ་རེ། *re-re*, རེ། *re*, སོ་སོ། *so-so*, EACH.

ཅང་མ། *tshang-ma*, ཐམས་ཅད། *tham-che*, གང་ཁ། *gang-kha*, ALL,
 EVERY.

ཁ་གས། *kha-she*, SOME.

སུ་ཡང་། *su-yang*, WHOEVER.

སུ་ཡང་། *su-yang*, with a negative=NOBODY.

ཀ་རེ་ལྟ་ཡང་། *ka-re·····yang*, with the verb in the condi-
 tional tense intervening, ANYTHING THAT, WHATEVER.

ཀ་རེ་ཞིག་ལྟ་ཡང་། *ka-re-shik·····yang*, ANYTHING THAT,
 WHATEVER. The addition of the ཞིག་ makes the mean-
 ing more emphatic.

ག་གའི་ (གང་ཡང་) *ka-ke* (with a negative) NOTHING.

གཅིག་ཡང་ *chik-yang*, with a negative = *lit.* NOT EVEN ONE,
i.e., NOBODY AT ALL, NOTHING AT ALL.

གཞན་པ་ | *shem-pa*, ཡན་པ་ | *yem-pa*, OTHER.

གཞན་པ་གཅིག་ *shem-pa chi*, ཡན་པ་གཅིག་ *yem-pa chi*, ANOTHER.

གཅིག་གཅིག་ *chi-chi*, ONE ANOTHER, EACH OTHER.

གཅིག་པོ་ | *chik-po*, THE ONLY, THE SOLE.

གཅིག་པ་ | *chik-pa*, THE SAME.

མི་གཅིག་པ་ | *mi-chik-pa*, DIFFERENT, VARIOUS.

གཅིག་ཡང་ | *chik-yang*, with a negative NOT EVEN ONE, NOT
A SINGLE ONE.

Others will be found in the Dictionary and, being used in an ordinary way, present no difficulty. Indefinite pronouns can be employed either with nouns or alone.

19. The following examples will show how the above are used :—

Some men have arrived. མི་ཁ་གས་བསྐྱབས་བྱུང་། *mikha-she lep-chung*.

Give each man one rupee. མི་རེ་རེ་ལ་གོ་རེ་མ་རེ་རེ་སྒྲོད་ཤིག་།
mi re-re-la gor-mo re-re trö-sho.

Any body who goes will die. སུ་ཕྱིན་ན་ཡང་ (or སུ་ཕྱིན་ནས་) ཤི་གི་རེད།
su chhin-na-yang (or *su chhin-ne*) *shi-ki-re*.

There is nobody at Kampa Jong now-a-days. རེ་རིང་སང་གས་པ་
རྫོང་ལ་སུ་ཡང་མི་འདུག། *te-ring-sang kam-pa dzong-la su-
yang min-du*.

Burn anything that is in this house. ཁང་པ་འདིའི་ནང་ལ་ག་རེ་
འདུག་ན་ཡང་ (or ག་རེ་འདུག་ནས་) བྲག་ (tra, བྲེག་) ཤིག་།
khang-pa di-i nang-la ka-re duk-na-yang (*ka-re duk-ne*)
tra-sho.

There is nothing in it. དེ་ནང་ལ་ག་གའི་ (གང་ཡང་) མི་འདུག།
te-i nang-la ka-ke min-du.

There is not a single person in this house. ཁང་པ་འདི་ནང་ལ་མི་གཅིག་ཡང་ཡོད་པ་མ་རེད། *khang-pa di-i nang-la mi chik-yang yo-wa ma-re.*

Call another servant. གཡོག་པོ་གཞན་པ་གཅིག་ཞོག་བྱིས་ (བྱིད་)། *yok-po skem-pa-chi sho chi.*

The others are all absent. གཞན་པ་སྒང་ཁ་བསྐྱད་མི་འདུག། *skem-pa gang-kha de min-du.*

This servant does not know the work; call another one. གཡོག་པོ་འདིས་ལས་ཀ་ཤེས་ཀྱི་མི་འདུག། གཞན་པ་གཅིག་ཞོག་བྱིས་ (བྱིད་)། *yok-po di le-ka shing-gi min-du ; skem-pa-chi sho chi.*

Boys, do not beat each other! བུ་གུ་ཚོ་གཅིག་གིས་གཅིག་ལ་མ་དུང་ཞིག། *pu-gu tsho chik-ki chik-la ma-dung-shi.*

Out of ten men I am the only one left. མི་བརྒྱའི་དཀྱིལ་ནས་ང་གཅིག་པོ་ལས་བྱུང་། *mi chü kyi-ne nga chik-po le-chung.*

The religions of China and Tibet are the same. ཀྱུ་བོད་གཉིས་ཀྱི་ཚོས་ལུགས་གཅིག་པ་རེད། *gya-pö nyi-kyi-chhö-lu chik-pa re.*

Various kinds of people come together in this bazaar. ཁྲོམ་འདི་ལ་མི་སྐྱ་མི་གཅིག་པ་མང་པོ་འཛོམས་ཀྱི་འདུག། *throm di-la mi-na mi-chik-pa mang-po dzóm-kyi-du.*

There is not even one with whom I am acquainted. ངས་
ངོ་གེས་པ་གཅིག་ཡང་མི་འདུག། *nge ngo-shem pa chik-yang*
min-du.

WORDS.

To say, tell, <i>hon.</i> = གསུང་བ་ <i>sung-wa.</i>	To ride = ཞོན་པ་ <i>shöm-pa.</i>
Syce, groom = ཆིབས་དཔོན་ <i>chhik-</i> <i>pön.</i>	To ride, <i>hon.</i> = འཆིབ་པ་ <i>chhip-</i> <i>pa.</i>
Ghoom, a village near Dar- jeeling = ལུམ་པ་རི་ <i>kum-pa-ri.</i>	Behind = གཞུག་ལ་ <i>shu-la.</i>
Horse, <i>hon.</i> = ཆིག་པ་ (ཆིབས་པ་) <i>chhik-pa.</i>	To have a fight with = བརྒྱུད་ རེས་བྱེད་པ་ <i>dung-re che-pa.</i>
	To be drunk = ར་བཟི་བ། ར་ བཟི་བྱེད་པ་ <i>ra-si-wa, rap-si</i> <i>che-pa.</i>

EXERCISE NO. 15.

Whose pony is that down there? མ་གྱི་སྤྱི་རྩ་རེད། *ma-gi sü*
ta re?

Please tell your syce to take both ponies to Ghoom. བྱིད་
རང་གི་ཆིབས་དཔོན་ལ་ཆིག་པ་ (ཆིབས་པ་) བཞིས་ཀྱི་ལུམ་པ་རི་ལ་འབྲིང་
སྤང་གསུང་རོགས་གནང་། *khye-rang-ki chhik-pön la chhik-pa*
nyi-ka kum-pa-ri la thri-song sung-ro-nang.

We (two) have each ridden ponies to Darjeeling (*lit.* have
gone riding, etc.). ང་གཉིས་ཆིག་ (ཆིབས་) པ་བཅེབས་ནས་རྩ་གྲོང་
ལ་ཐེབས་པ་ཡིན། *nga-nyi chhik-pa chip-ne Dor-je-ling-la*
phe-pa-yin.

[Note that the honorific forms are employed in deference to the
person who has ridden with me.]

Those are the traders who have come from Lhasa. ལྷ་ས་ནས་
ཡོང་མཁན་གྱི་ཚང་པ་དེ་ཚོ་རེད། *hla-sa ne yong-khen-kyi tshong-*
pa ten-tsho re.

The others are coming behind. གཞན་པ་ཚོ་གཞུག་ལ་ཡོང་གི་
ཡོད་པ་རེད། *shem-pa-tsho shu-la yong-ki yo-wa-re.*

They have been fighting with each other on the way. ཁོ་ཚོས་
ལམ་ཀ་ལ་གཅིག་གིས་གཅིག་བརྒྱུང་རེས་བྱས་པ་རེད། *khon-tshö lang-*
ka-la chik-ki-chi dung-re che-pa-re.

Probably they were all drunk. ཁོ་ཚོ་སྒང་ཁས་ར་བཟེ་བྱས་པ་ཡིན་འགྲོ།
khon-tsho gang-iche-rap-si che-pa yin-tro.

EXERCISE NO. 16.

What is the name of the trader who came yesterday?
What things has he got? This is the very man that stole my
pony. Nobody has arrived to-day. Those who come to-morrow
will stay some days.

CHAPTER X.

ADVERBS.

1. Adverbs are formed in three ways, namely :—

(a) PRIMITIVE, such as རྟ་ལྟ་ *tan-da*, NOW, ལམ་སང་ *lam-sang*, AT ONCE and ཡང་སྟེང་ *yang-kyar*, AGAIN. Most adverbs of time belong to this form.

(b) THOSE FORMED FROM NOUNS OR PRONOUNS, such as འདི་ནས་ *di-ne*, FROM HERE (lit. FROM THIS); ཁ་ནས་ *kha-ne*, ORALLY (lit. FROM MOUTH); and གླུ་བ་ལ་ *gyap-la*, BEHIND (lit. AT THE BACK). Many adverbs of place are formed in this way.

(c) THOSE FORMED FROM ADJECTIVES, as in English *quick*, *quickly*, etc. These in colloquial Tibetan take the form either of the adjective itself or of the adjective with གྲས་ནས་ *c̄he-ne* added. Thus: མགྱོགས་པོ་གྱུ་། *gyok-po gyu*, GO QUICKLY; རྒྱུ་བ་པོ་གྲས་ནས་ཁ་མཆུ་འདི་ཐག་གཅོད་པ་གནང་། *trang-po c̄he-ne kham-chhu di tha-chö-pa-nang*, DECIDE THIS CASE (LAW-SUIT) FAIRLY.

2. Adverbs used in the ordinary way require no special mention here; they will be found in the Dictionary. Those which are formed or used in peculiar ways will now be noticed. Adverbs always precede the verb in a sentence. Those used interrogatively stand immediately before the verb in most cases, e.g., མི་ཀ་ཚོ་ད་འདུག་། *mi ka-tshö du?* HOW MANY MEN ARE HERE?

3. (a) ABOUT, SOME = ཅ་ (ཅམ་) *tsa*, but གཅིག་ is sometimes added. Thus, མི་བཅུ་ཅ་ (ཅམ་) གཅིག་ | *mi chu-tsa chi*, ABOUT TEN MEN.

(b) EVEN, NOT EVEN. ཡང་ *yang*=EVEN, ALSO, and when accompanied by a negative means NOT EVEN and is used as in the following examples: ཁོ་ཚོས་མེ་མདའ་རྒྱབ་ཡང་གེས་ཀྱི་མི་འདུག་ | *khon-tshö men-da gya-yang shing-gi min-du*. THEY DO NOT EVEN KNOW HOW TO FIRE A GUN. The emphasis is on the word *fire* རྒྱབ་ (gya) which is immediately followed by ཡང་ *yang* in the Tibetan sentence.

(c) HERE = མདུས་ (འདི་རུ་) *de*; THERE = དད་ (དེ་རུ་) *te*. But instead of དད་ (དེ་རུ་) *te* ཡ་གི་ *pha-gi*, OVER THERE is frequently used. And if the HERE or the THERE is higher up or lower down than the person speaking ཡ་གི་ *ya-gi*, UP HERE, UP THERE, or མ་གི་ *ma-gi*, DOWN HERE, DOWN THERE should be employed. Thus, མི་གཅིག་ཡ་གི་ཡོད་ | *mi-chi ya-gi yö*, THERE IS A MAN THERE (i.e., *higher up*). Similarly with verbs of coming or going to or from Tibet, we should say "he is coming down from Tibet"; "he is going up to Tibet." Thus: ཚོང་པ་ཚོ་བོད་ལ་ཡར་ལོག་ག་ (པ་) རེད་ | *tshong-pa-tsho pö-la ya lok-ka-re*. THE TRADERS HAVE GONE BACK (UP) TO TIBET.

(d) HOW FAR. This is rendered by ཐག་རིང་ཐུང་ག་ཚད་ | *lit.* HOW MUCH DISTANCE, e.g., ཁྱོད་རེད་ལུང་པ་ལྷ་ས་ནས་ཐག་རིང་ཐུང་ག་ཚད་ཡོད་ | *khyö-re lung-pa hla-sa-ne tha-ring-thung ka-tshö-yö?* HOW FAR IS YOUR COUNTRY FROM LHASA?

(e) How long, i.e., how many days, months, years, etc., is rendered thus: HOW MANY MONTHS IS IT SINCE YOU CAME? ཁྱོད་རང་ཡིང་ནས་ཟླ་བ་ག་ཚེ་སོང་། *khyö-rang yong-ne da-wa ka-tshö song?* YOU HAVING COME HOW MANY MONTHS HAVE GONE?

(f) HOW MUCH? HOW MANY? = ག་ཚེ་, e.g., HOW MANY MEN ARE THERE? མི་ག་ཚེ་འདུག། *mi ka-tshö-du?* But is referring to the time of day ག་ཚེ་ corresponds to WHAT, e.g., WHAT O'CLOCK IS IT? མུ་ཚེ་ག་ཚེ་རེ། *chhu-tshö ka-tshö re.*

(g) MUCH, MANY ཞེ་པོ་རང་། *she-po-rang* མང་པོ་རང་། *mang-po-rang.* Used only with a negative in the sense of NOT MUCH, NOT MANY. Thus, ལུང་པ་མངས་ (འདི་ལ་) ཁང་པ་མང་པོ་རང་མི་འདུག། *lung-pa de khang-pa mang-po-rang min-du,* THERE ARE NOT MANY HOUSES IN THIS TRACT OF COUNTRY.

(h) NOT AT ALL, NEVER is translated by a negative accompanied by ཚུ་ནས་ *tsha-ne* or མ་ནས། *ma-ne.* Thus, འདི་ཚུ་ནས་ (or མ་ནས་) ཡག་པོ་མི་འདུག། *di tsha-ne yak-po min-du,* THIS IS NOT AT ALL GOOD. ངས་ག་ཚུ་ནས་ཟ་མ་ཁྱོང་། *nge sha tsha-ne sha ma nyong.* I HAVE NEVER EATEN MEAT. Also by བཤ་ or བཤ་རེ་ followed by a negative, e.g., བཤ་རེ་ཡོང་པ་མ་རེ། *be-ts yo-wa-ma-re,* THERE ARE NONE AT ALL. བཤ་རེ་ is more emphatic than བཤ།

(i) OF COURSE—BUT, INDEED—BUT. These have been dealt with under the verb (Cap. VII, para. 23).

(j) ONLY, ENTIRELY, ALL, are often translated by ག་ཉྒྱག་ which immediately precedes the verb, e.g., མི་ག་ཉྒྱག་རེད། *mi sha-ta re*, THERE ARE MEN ONLY ; (i.e., there are no animals, etc.) ཅ་ (ཅ་) ལག་འདི་ཚ་ཡག་པོ་ག་ཉྒྱག་འདུག། *cha-la di-tsho yak-po sha-ta du*, THESE THINGS ARE ALL GOOD ; (i.e., there are no bad things among them).

(k) SO, SO MUCH is often rendered by འདི་འདྲ་ *lit.* THIS KIND or by དེ་འདྲ་ *lit.* OF THAT KIND, e.g., སྐད་ཆེན་པོ་འདི་འདྲ་མ་གྱུག། *ke chhem-po din-dra ma-gya*. DO NOT TALK LOUDLY, DO NOT MAKE SUCH A NOISE TALKING.

(l) TOO is expressed by དྲག་པ་ *trak-pa*, joined as a verb to the root of the adjective concerned, e.g., འཁར་གྱུག་འདི་རིང་དྲག་ག་ (པ་) རེད། *khar-gyu di ring trak-ka re*, THIS STICK IS TOO LONG. འཁར་གྱུག་ = *stick* ; རིང་པོ་ = *long*.

(m) VERY may be expressed by ཏ་ཅང་ *ha-chang* or by ཐག་ཚད་ *thaḥ-chho* added to the root of the adjective, or in some cases by repeating the adjective once in a raised tone of voice. Thus, VERY GREAT may be expressed by ཏ་ཅང་ཆེན་པོ་ *ha-chang chhem-po* or by ཆེ་ཐག་ཚད་ *chhe-thaḥ-chhö* or by ཆེན་པོ་ཆེན་པོ་། *chhem-po chhem-po*. Here, however, it should be noticed that རྩུང་རྩུང་ *chhung-chhung* means simply SMALL ; ཐུང་ཐུང་ *thung-thung*, SHORT ; རྩུང་རྩུང་ *nyung-nyung*, FEW and so with a few others. In these latter VERY is not implied. The method of expressing VERY by raising the tone of the voice is found also in Nepalese (Khas-kura), with which Tibetan has a few grammatical affinities.

(n) WHY. This is frequently rendered by གང་ལ་ *lit.* FOR WHAT, e.g., ཁྱོད་ཁས་ས་གང་ལ་མ་ཡོང་ང་ *khyö-khe-sa kang-la ma yong nga?* WHY DID YOU NOT COME YESTERDAY? or by turning the sentence ; thus, ཁྱོད་ཁས་ས་མ་ཡོང་བའི་རྒྱ་དག་ག་རེ་རེད། *khyö khe-sa ma yong-nge tön-ta ka-re re?* (*Lit.* WHAT IS THE MEANING OF YOUR NOT COMING YESTERDAY ?)

4. The treatment of negatives has been explained when dealing with verbs (see Cap. V, para. 3, Cap. VI, para. 13, and Cap. VII, paras. 1 and 2), and need not be repeated here.

WORDS.

Far off = ཐག་རིང་པོ་ <i>tha ring-po.</i>	To recognise = ངོ་ཤེས་པ་ <i>ngo-she-pa.</i>
Animal = སེམས་ཅན་ <i>sem-chen.</i>	Cold, <i>adj.</i> = གང་སྔ་ <i>trang-mo.</i>
Field glasses; (<i>lit.</i> distance glass) = གླང་ཤེལ་ <i>gyang-she.</i>	Indian = གྱུ་གར་ <i>gya-ka.</i>
	To fit (of clothes) = འཁྱིལ་པ་ <i>drik-pa.</i>

EXERCISE No. 17.

What are those animals up there? | ཡ་གི་སེམས་ཅན་དེ་ཚོ་ག་རེ་ག་རེ་རེད། *ya-gi sem-chen te-tsho ka-re ka-re re.*

They are a very long way off. ཐག་རིང་ཐག་ཚོད་འདུག། *tha-ring thak-chhö du.*

I cannot make them out even with field-glasses. ཀླང་ཤེལ་ལ་བཟུས་
 ན་ཡང་ངས་ངོ་ཤེས་ཀྱི་མི་འདུག། *gyang-she-la te-na-yang nge*
ngo-shing-gi min-du.

There are no Indians at all here, as it is too cold for them. མདས་ (འདི་རུ) གང་དྲག་ཅང་ཀྱ་གར་ཙྰ་ནས་མི་འདུག། *de trang tra-*
tsang gya-ka tsa-ne min-du.

EXERCISE No. 18.

These boots are too large. They do not fit me at all. One of them is bigger than the other.

CHAPTER XI.

POSTPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

1. **Postpositions.**—These are of two kinds, namely, *simple* and *compound*. The former are monosyllabic, and govern the accusative. They include those used in the declension of the noun (Chapter III) and a few others. The latter are of two or more syllables, being formed from nouns, adjectives or verbs, and mostly govern the genitive. Postpositions may govern not only nouns, but also adjectives, verbs, articles, etc. The use of most postpositions is simple: only those, the uses of which require special explanations, in addition to those already given concerning them in the declension of nouns and other chapters, will be dealt with here. For other postpositions reference may be made to the Dictionary.

2. **Simple Postpositions.**—(a) ལ་ *lă* besides its dative sense dealt with in the Chapter on the Noun (Cap. III), is sometimes used where in English we should use *at*, *on* or *in*, though གང་ལ་ *gang-la* is more commonly used for *on*, and ནང་ལ་ *nang-la* for *in*. Thus, རི་རི་གང་ལ་གཡག་འདུག། *ri-i gang-la ya du*, THERE ARE YAKS ON THE HILL; མུ་ཚོང་བཞི་ལ་ཤོག། *chhu-tshö shi-la sho*, COME AT FOUR O'CLOCK. ལ་ should always be used as above in telling the time of day. ལ་ is also used where in English *for* is used in the quotation of prices, e.g., གཡུ་འདི་གོར་མ་གཉིས་ལ་རྩ་པ་ཡིན། *yu di gor-mo nyi-la nyö-pa-yin*, I HAVE BOUGHT THIS TURQUOISE FOR TWO

RUPEES. And the following verbs may take ལ་ namely, verbs of *giving, showing, teaching and telling*; also the following common verbs, namely, ཏེ་པ་ཆེ་པ་ *te-pa che-pa* to have faith in (a lama, etc.), ཞེ་པ་ *ske-pa* to be afraid of, འཕྲེག་པ་ *phok-pa* to hit against, ཐུ་བ་ *shu-wa* to offer to, to petition, to beg of, རོགས་ཐེན་པ་ *ro-che-pa* to assist, འཁྱེར་ཡོང་བ་ *khe yong-wa* to bring to, and many others. But with all the above verbs and classes of verbs the ལ་ may be omitted and the simple accusative form used.

(b) ཀས་ *ne* besides meaning OUT OF, FROM, expresses also *through, via*, e.g., ང་ཡག་རི་ཀས་ཡོང་ཀས་མངོས་ལེབ་ལ་ཀས་ཡོང་ང་ (བ་) ཡིན། *nga Pha-ri-ne yong-ne Je-lep-la-ne yong-nga-yin*. I HAVE COME FROM PHARI VIA THE JELEP PASS. རྩས་ཀས་ *che-ne* may also be used in this sense. ཀས་ also expresses *by*, in such sentences as CATCH THE DOG BY THE NECK ཁྱི་འདི་ཞི་ཀས་འཇུས། *khyi di ke-ne jü*.

(c) ལས་ *le* besides its use in the sense of THAN, MORE THAN already dealt with in the comparison of adjectives (Cap. IV, para. 7), means also RATHER THAN, or EXCEPT, e.g., མངས་འདི་རུ་) བཟད་པ་ལས་ཡག་རི་ལ་ཕྱིན་པ་དགའ་གི་རེད། *de de-pa le Pha-ri la chhim-pa ga-ki-re*, I WOULD RATHER GO TO PHARI THAN STAY HERE. (Lit., *rather than the staying here, the going to Phari pleases*.) Again, ཡ་མའི་བ། འ་ལ་མ་ཉན་ཙང་འདི་ལས་མ་བྱུང་ང་ (བ་) རེད། *pha-me ka-la ma-nyen-tsang di-le ma-chung-nga-re*.

SINCE YOU HAVE NOT HEEDED THE ORDERS OF YOUR PARENTS, YOU HAVE FALLEN INTO TROUBLE. (Lit., *since you have not heeded the orders of your father and mother, except this it has not happened.*)

(d) དང་ *tang*, WITH is used with a few verbs such as those of MEETING, VISITING, FIGHTING, and with adjectives denoting *similarity*, e.g., ཁས་སང་མི་འདི་དང་ཐུག་བྱུང་། *khe-sa nga mi di-tang thuk-chung*. I MET THIS MAN YESTERDAY; or ཁས་སང་དང་མི་འདི་ཐུག་བྱུང་། *khe-sa nga-tang mi-di thuk-chung*. Again, ལུང་པ་འདི་དབྱེན་ཇི་ལུང་པ་དང་འདྲ་པོ་རེད། *lung-pa di in-ji lung-pa-tang dra-pore*, THIS COUNTRY IS LIKE ENGLAND. Except in such cases *with* should be translated by དང་མཉམ་དུ་ *tang-nyam-tu*, e.g., ཁོ་དང་མཉམ་དུ་རྡོ་རྗེ་གླིང་ལ་ཕྱིན་པ་ཡིན། *kho-tang nyam-tu Dor-je-ling-la chhim-pa-yin*. I WENT WITH HIM TO DARJEELING.

(e) Other postpositions governing the accusative are ཐུག་ *thu*, AS FAR AS, UP TO, and one or two others.

3. **Compound Postpositions.**—These, as stated above, mostly govern the genitive, e.g., རིའི་གླང་ལ་ *ri-i gang-la*, ON THE HILL; ངའི་ཀླབ་ལ་ *ngə gyap-la*, BEHIND ME, etc. A few govern the accusative, for instance, མ་གཏོགས་ | *ma-to* མེན་པ་ (མིན་པ་) *mem-pa*, EXCEPT; e.g., འདི་མ་གཏོགས་གཞན་པ་ཡོད་པ་མ་རེད། *di ma-to shem-pa yo-wa ma-re*, THIS IS THE ONLY ONE. (Lit., *except this there is not another.*) And one or two like ཐག་ཉེ་པོ་ *tha-nye-po*, NEAR, CLOSE TO, govern the ablative; e.g., འདི་ནས་ཟུང་པ་ ཐག་ཉེ་པོ་རེད། *di-ne sam-pa tha-nye-po-re*, THE BRIDGE IS CLOSE TO HERE.

4. **Conjunctions.**—Conjunctions are used in Tibetan much less frequently than in English, the sentences in which they occur being turned into participial and other verbal clauses, as has been already explained in the Chapter on the Verb. Thus, མདང་དགོང་ཡོང་ནས་དེ་རིང་ཕྱིན་པ་རེད། *dang-gong yong-ne te-ring chhim-pa re*, HE CAME YESTERDAY EVENING AND LEFT TO-DAY.

5. Those conjunctions which are commonly employed in the colloquial language, and whose use requires special mention, are as follow. For the others reference may be made to the Dictionary.

(a) དང་། *tang*. This corresponds frequently to AND in English, though, as we have seen above, its literal meaning is WITH. Thus, ཕག་རི་ལ་གཡག་དང་ལྷག་མང་པོ་ཡོད་པ་རེད། *Pha-ri la yak-tang lu mang-po yo-wa-re*, THERE ARE LOTS OF YAKS AND SHEEP AT PHARI. But when more than two nouns are thus joined, དང་ is used after the first one only or not at all, e.g., ཕག་རི་ལ་གཡག་ (དང་) ར་ལྷག་མང་པོ་ཡོད་པ་རེད། *Pha-ri la yak (tang) ra-lu mang-po yo-wa-re*, THERE ARE LOTS OF YAKS, GOATS AND SHEEP AT PHARI. དང་ should always be spoken quickly after, and almost as a part of the word which precedes it, and this preceding word takes the accent.

(b) ད་རུང་། *ta-rung* ད་རུང་ཡང་ *ta-rung yang*, ད་འདྲི། *tan-do* or ཡང་། *yang*, means BESIDES, MORE YET and precedes the word which it qualifies, e.g., ངས་སྒོ་ང་གླང་ཁ་མ་ཉེས་ད་རུང་ཉྱག་ཅ་ ཡོད། *nge go-nga gang-kha ma-nyö ta-rung tok-tsa yö*, I HAVE NOT BOUGHT ALL THE EGGS; THERE ARE A FEW MORE YET.

(c) EITHER—OR is expressed by ཡང་མིན་ན་—ཡང་མིན་ན་ *yang-men-na—yang-men-na*, or by ཡང་ན་—ཡང་ན་ | *yang-na—yang-na*. The first ཡང་མིན་ན་ (or ཡང་ན་) is omitted often in Tibetan as well as in English, e.g., དཔོན་པོ་ལ་སྟན་ཐུ་ཐུས་པ་ལས་ཡང་མིན་ན་མ་ཐུས་པ་ (ཐུ་བ་) དགའ་འདུག་གས། *pöm-po la nyen-shu shü-pa le yang-men-na ma-shü-pa ga duk-ke?* DO YOU PREFER THAT I SHOULD REPRESENT THE MATTER TO THE OFFICIAL, OR THAT I SHOULD NOT. (*Lit.*, RATHER THAN REPRESENTING THE CASE TO THE OFFICIAL, OR DOES NOT REPRESENTING PLEASE). Often the OR in Tibetan is omitted altogether, e.g., ས་ཉེབ་བཞུགས་འདུག་ག་མི་འདུག། *sa-hep shu duk-ka min-du?* IS THE SAHIB AT HOME (*lit. seated*) OR NOT?

(d) The translation of ALTHOUGH and of IF has already been explained in the Chapter on the Verb (Cap. V, para. 8, and Cap. VI, para. 15).

Occasionally གལ་སྲིད་ *ke-si* is used for IF; e.g., ཉ་ཐུབ་ན་ཉ་ས་རྒྱས་བྱིས་ (བྱིད་) | གལ་སྲིད་ཉ་མ་ཐུབ་ན་ཐབས་ཡོད་པ་མ་རེད། *nyo thup-na nyö-ro-chi, ke-si nyo ma-thup-na tha pyo-wa ma-re*. PLEASE BUY ONE IF YOU CAN; IF YOU CANNOT BUY ONE, IT CAN'T BE HELPED.

(e) BUT is usually expressed by turning the sentence and using ཡིན་ནས་ (ཡིན་ན་ཡང་) *yin-ne* or some other word meaning ALTHOUGH, IN SPITE OF, e.g., དེ་རིང་ང་འགྲོ་ཐུབ་མ་བྱུང་ཡིན་ནས་སང་ཉིན་ང་འགྲོ་གི་ཡིན། *le-ring nga dro thup ma-chung, yin-ne sang-nyi nga dro-kyi-yin*. I COULD NOT GO TO-DAY, BUT I WILL GO TO-MORROW. (*Lit.*, IN SPITE OF MY NOT BEING ABLE TO GO TO-DAY, I WILL GO TO-MORROW).

(f) SINCE, SINCE THE TIME THAT, AGO. The translation of these is best shown by examples. Thus, IT IS SIX MONTHS SINCE

I LEFT LHASA. ང་ལྷ་ས་ནས་ཐོན་ནས་བླ་བ་དུག་མོང་། *nga hla-sa-na thön-ne da-wa tru song.* I HAVE NOT BEEN TO DARJEELING FOR TWO YEARS. ང་རྡོ་རྗེ་གླིང་ལ་མ་བྱིན་པ་ལ་གཉིས་མོང་། *nga Dor-je-ling-la ma-chhim-pa lo nyi song.*

(g) WHETHER—OR is expressed thus:—IT IS UNCERTAIN WHETHER HE WILL ARRIVE TO-DAY OR NOT. ཁོ་དེ་རིང་སློབ་ཡོང་ང་མི་ཡོང་རྟོན་ཟེན་མེད། *kho te-ring lep-yong-nga mi-yong ten-den me.* WHETHER YOU GO OR STAY, I SHALL REMAIN HERE. ཁྱོད་རང་བྱིན་ན་མ་བྱིན་ན་ང་མདས་(འདི་དུ་) རྩོད་ཀྱི་ཡིན། *khyö-rang chhin-na ma-chhin-na nga de dö-kyi-yin.*

6. **Interjections.**—Those commonly used are, ཀྱེ། *kye* ཟླ། *we*, OH ! HULLO ! HI ! ཨ་ཁ་ཁ་ཁ་ *a-kha-kha kha*, ALAS ! Exclamation of sorrow. ཨ་ཙི་ *a-tsi*, Exclamation of surprise. Thus, ཟླ་ཚེ་རིང་མགྱོགས་པོ་ཤོག་ཨ། *We ! Tshe-ring gyok-po sho-a*, HI ! T'SHERING, PLEASE COME QUICKLY. ཀྱེ་ and ཟླ་ are used also by masters to call their servants in the same way as *Koï hai* is used in India.

WORDS.

Shi-ga-tse (capital of the Province of Tsang)=གཞི་གཙུག་	Country-house = གཞི་ཁྱེ་ <i>shika.</i>
Gang-tok (capital of Sikkim) =གླང་ཐོག་	Do. <i>hon.</i> = མགོན་གཞི་ <i>gön-shi.</i>
To put in, insert = བཅུག་པ་ (འཇུག་པ་) <i>chuk-pa.</i>	To stay, dwell, <i>hon.</i> = བཅུགས་པ་ <i>shu-pa.</i>
Small-pox (a very common disease in Tibet) = ལྷ་འབྱུང་ <i>hlan-drum.</i>	Yak's meat = གཡག་ག་ <i>yak-sha.</i>
	Pork = ཕག་ག་ <i>phak-sha.</i>
	Beef = ལྷང་ག་ <i>lang-sha.</i>

To obtain, procure = འགྱུར་བ་
jor-wa.

Expensive (*lit.* great price) =
གོང་ཆེན་པོ་ *kong-chhem-po.*

Behind = གྱལ་ལ་ *gyap-la.*

Mountain, hill = རི་ *ri.*

To snow = གངས་གྱལ་པ་ *kang
gyap-pa.*

Telegraph (*lit.* iron-thread) =
ལྷགས་སྐྱད་ *cha-kü.*

Wonder, wonderful thing =

ཡ་མཚན་ *yam-tshen.*

EXERCISE No. 19.

He went from Shi-ga-tse to Gang-tok *via* Phari. ཁོ་གཞི་གཙུག་ནས་
ཕག་རི་བྱས་ནས་སྐང་རྟག་ལ་ཕྱིན་པ་རེད། *kho shi-ga-tse ne Pha-ri,
che ne Gang-tok lu chlum-pa-re.*

He had only one servant with him then. དེ་སྐང་ལ་ཁོ་དང་མཉམ་དུ་
གཞོན་པོ་གཅིག་ལས་མི་འདུག། *te gang-la kho rang nyam-tu yok-
po chi-le min-du.*

Put some more wood on the fire. ད་དུང་མི་ལ་བྱིང་བཅུག། *ta-rung
me-la shing chu.*

On account of the small-pox at Lhasa, he (*hon.*) is staying at his
country-house. ལྷ་ས་ལྷ་འབྲུམ་ཡོད་ཅིང་སྐྱ་གཞིགས་མགོན་གཞི་ལ་བཅུགས་
ཡོད་པ་རེད། *hla-sa hlen-drum yö-tsan g ku-sho gön-shi la
shu yo-wa-re.*

Yak's meat, mutton, pork and beef are procurable here, but
the pork and beef are expensive. གཡག་གཤུག་གཤམ་གཤང་
གཤངས་ (འདི་དུ་) འགྱུར་ཡོང་དེ་ཡིན་ནས་ཕག་གཤང་གཤང་གཤོང་ཆེན་
པོ་རེད། *yak-sha luk-sha phak-sha lang-sha de jor-yong te
yin-ne phak-sha tang lang-sha kong-chhem-po re.*

Moreover, many of the people are sending their yaks away to-day to the other side of the hills. ད་རུང་མི་མང་པོས་དེ་རིང་གཡག་རིའི་རྒྱུ་ལ་གཏོང་གི་འདུག། *ta-rung mi mang-pö te-ring yak ri-i gyap-la tong-gi-du.*

Ah! what a wonderful thing this telegraph is! ཨ་ཙི་ཅཱ་ཁུ་ཡམ་འཤེན་དྲཱ་དུ་མཚན་འདི་འདྲ་འདུག། *a-tsi cha-kü yam-tshen din-dra du.*

EXERCISE No. 20.

He has two servants with him. He has come *via* Gang-tok. If it does not snow he will go to Phari to-morrow, but, if it snows, he will stay here. It is three years since he came to (=he arrived at) Darjeeling. Alas! will not the boy die?

CHAPTER XII.

THE ORDER OF WORDS IN A SENTENCE.

1. The order in which different parts of speech in a sentence follow each other has been in the main shown for each Part of Speech in the chapter which deals with it, but it may be convenient to the student that the principal rules should be grouped together here. The order is first the subject, then the object, and the verb last, e.g., ངས་ཁྱོད་དུང་གི་ཡིན། *nge khyö dung-gi-yin*. I WILL BEAT YOU.

2. The component parts of the subject or object are usually arranged among themselves as follows:—

- (a) The genitive.
- (b) The governing noun or pronoun.
- (c) The adjective, unless in the genitive, in which case it precedes the noun.
- (d) The numeral.
- (e) The article or demonstrative pronoun.

3. Any relative or other clause dependent on the noun may either be put in the genitive and precede the noun, or take the case-inflection of the noun and follow it; but usually the former. Thus: THE MERCHANTS WHO CAME TO-DAY should be translated དེ་རིང་ཡོང་མཁན་གྱི་ཚང་པ་དེ་ཙྏ། *te-ring yong-khen kyi tshong-pa te-tsho* in preference to དེ་རིང་ཚང་པ་ཡོང་མཁན་དེ་ཙྏ། *te-ring tshong-pa yong-khen te-tsho*.

4. In correlative sentences the relative pronoun precedes the demonstrative pronoun, e.g., ལུ་ཀང་ཡོད་དེ་ཀླུ་སྟོས། *lu kang-yö te-gye nyö*, BUY ALL THE SHEEP THAT THERE ARE (*lit.*, WHAT SHEEP THERE ARE BUY THEM ALL).

5. The interrogative pronoun immediately precedes the verb, e.g., དུག་ལོག་ནག་པོ་གོན་མཁན་དེ་སུ་རེད། *tuk-lo nak-po kön-khen te su-re*, WHO IS THE PERSON THAT IS WEARING BLACK CLOTHES?

6. Participial and other dependent verbal clauses precede the main verb, e.g., ང་ལུང་པ་མདས་ (འདི་རུ་) མིག་ལྟ་ག་ (ལ་) ཡང་ང་ (བ་) ཡིན། *nga lung-pa de mik-ta-ka yong-nga-yin*, I HAVE COME TO SEE THIS COUNTRY (*lit.*, TO SEE THE COUNTRY HERE). So also when one verb governs another, the former having a sense of CAUSING, PERMITTING, COMPLETTING, BEING ABLE this governing verb comes last, e.g., ཁྱེད་ཕྱིན་ཆོག་ག་ *khyö chhin chhok-ka*, YOU MAY GO, i.e., YOU ARE PERMITTED TO GO (an ordinary form of dismissal).

CHAPTER XIII.

THE HONORIFIC LANGUAGE.

1. In the chapter on the Pronouns (Cap. IX, para. 2) reference has been made to the necessity of using the prescribed honorific forms when speaking to or of persons of good position. The difference between the honorific forms in Tibetan and Hindustani is that in the latter these are usually expressed by mere changes of termination, which are few in number and quickly learnt, e.g., *ao*, *aiye* (*come!*) whereas in the former the honorific is usually expressed by a partially or wholly different word.

2. In order therefore that he may converse with the higher classes of Tibetan society, it is necessary for the student in respect of a large number of words to master two Tibetan equivalents for each word, one for the common and one for the higher classes. The ordinary language should be used when speaking to cultivators, coolies, common monks and ordinary traders; the honorific language when speaking to persons of higher rank than the above. When conversing with the very highest classes, i.e., with members of the nobility, of whom there are about thirty families in the Ü (Lhasa) and Tsang (Shi-ga-tse) provinces, or with officials from the rank of Depön, Tsi-pön or Pho-pön upwards, or with the highest Lamas, a still higher form of honorific should be employed, if such exists. The student need not, however, trouble to learn more than a very few words at first in the higher honorific since persons of the above high rank are not often met with and the ordinary honorific will therefore almost always carry him through.

3. The Dictionary at the end of this book is fairly complete in honorific terms, the ordinary honorific words being marked as *hon.* and the high honorific as *h. hon.* It only remains therefore to notice here such general principles as exist in the formation of honorifics, so that the student may be able in many cases to form them for himself.

4. Firstly, as regards verbs those only need be mentioned which occur frequently in compounds and otherwise:—

Meaning.	Ordinary Form.	Honorific Form.	High Honorific Form.
To put, attach, apply.	ཀྱབ་པ་ <i>gyap-pa.</i>	སྐྱོན་པ་ <i>kyöm-pa.</i>	སྐྱོན་པ་གནང་བ་ <i>kyöm-pa nang-wa.</i>
To sit, dwell, remain.	བཞུད་པ་ (ཐྱོད་པ་) <i>de-pa.</i>	བཞུགས་པ་ <i>shu-pa.</i>	བཞུགས་གནད་ འཇག་པ་ <i>shu-den-ja-pa.</i>
To stand up	ལང་བ་ <i>lang-wa.</i>	བཞུང་བ་ (བཞུང་བ་) <i>shang-wa.</i>	སྐྱུ་བཞུང་ (བཞུང་) གནང་བ་ <i>ku-shang nang-wa.</i>
To say, tell	ལབ་པ་ <i>lap-pa.</i> ཟེར་བ་ <i>ser-wa.</i>	གསུང་བ་ <i>sung-wa.</i>	བཀའ་གནང་བ་ <i>ka-nang-wa.</i>

Meaning.	Ordinary Form.	Honorific Form.	High Honorific Form.
To eat	ཟ་བ་ <i>sa-wa</i>	བཞེས་པ་ <i>she-pa</i>	བཞེས་པ་གནང་བ་ <i>she-pa nang-wa.</i>
To take	ལེན་པ་ <i>lem-pa</i>		
To wear, put on (clothes).	གོན་པ་ <i>köm-pa</i>		
To go, come.	འགྲོ་བ་ <i>to go</i> = <i>dro-wa.</i>	ཐེབ་པ་ <i>phep-pa</i>	འཆིབ་ཀྱ་གནང་བ་ <i>chhi p-gyu nang-wa.</i>
	ཡོང་བ་ <i>to come</i> = <i>yong-wa.</i>		
To do	བྱེད་པ་ <i>che-pa</i>	གནང་བ་ <i>nang-wa.</i>	
To give	ཐྲེན་པ་ <i>ter-wa</i>		

5. By far the commonest of the above forms is *གནང་བ་* | *nang-wa*. In addition to its meanings given above, it can be added for the formation of an honorific to most verbs that have not got special honorific forms of their own, e.g., ཚོང་པས་བཏང་ང་ (བ་) ཟེད། *tshong-pe tang-nga re*, THE TRADER SENT; དཔོན་པོས་གཏོང་ང་ (བ་) གནང་ང་ (བ་) ཟེད། *pöm-pö tong-nga nang-nga re*, THE OFFICIAL SENT. And here it should be noticed that verbs which use the past or perfect root in their ordinary forms take, as a rule, the present root in their honorific forms, e.g., the example just given.

6. The above honorific forms are, as already stated, applied to persons of position higher than the ordinary. There are also a few verbs applied to persons, both of high or of low position, when such persons are dealing with persons above them. These

verbs are in the Dictionary labelled *inf.* to *sup.* (i.e., inferior to superior). Two of the commonest are ལྷ་བ་ *shu-wa*, for ལབ་པ་ *lap-pa*, TO SAY; and ལྷུ་བ་ (འབུལ་བ་) *phü-wa*, for ལྷེར་བ་ *ter-wa*, TO GIVE. Thus མདའ་དཔོན་སྐྱ་གཞིགས་ལ་ལྷས། *De-pön ku-sho-la shkü*, REPRESENT (THE MATTER) TO THE DE-PON.

When the inferior is himself a person of good position, the verb implying inferiority takes itself an honorific form, e.g., སྐྱ་གཞིགས་ཇིང་དཔོན་གྱིས་མདའ་དཔོན་སྐྱ་གཞིགས་ལ་ཆིག་པ་ (ཆིབས་པ་ horse, *hon.*) གཅིག་འབུལ་ར་ (བ་) གནང་མོང་། *ku-sho Jong-pen kyi De-pön ku-sho-la chhik-pa chi bü-ra nang-song*, THE JONG-PEN HAS GIVEN A PONY TO THE DE-PON. Note the honorific form འབུལ་ར་ (བ་) གནང་མོང་ *bü-ra nang-song*, and ཆིག་པ་ (ཆིབས་པ་) *chhik-pa*, the honorific of ཉ་ *la*, HORSE.

7. A great many words, mostly nouns, are formed from the honorific terms applied to different parts of the body. Thus—

(a) སྐྱ་ *ku* gives honorific for many parts of the body, e.g., གཟུགས་པོ་ *suk-pó*, BODY, སྐྱ་གཟུགས་ *ku-su*, BODY, *hon.*; བང་ཁྲིག་ *pang-kho*, CHEST (of BODY), སྐྱ་བང་ *ku-pang*, CHEST, *hon.*

(b) ལྷག་ *chha*, the honorific form of ལག་པ་ *lak-pa*, HAND is used for many things connected with or manipulated by the hand, e.g., ལྷག་ལྡེ་ *chhan-di*, *hon.* of ལྡེ་མིག་ *di-mi*, KEY. ལྷག་སྒྲམ་ *chha-gam*, *hon.* of སྒྲམ་ *gam* BOX.

(c) རབས་ *shap*, the honorific form of ཀང་པ་ *kang-pa*, FOOT is used for things connected with the foot, e.g., རབས་ཆགས་ *shap-chha* (or རབས་ལྷམ་) *hon.* of ལྷམ་ *hlam*, BOOT.

(d) རྩལ་ *sñe*, the honorific form of ཁ་ *kha*, MOUTH, e.g., རྩལ་སྐྱེམ་པ་ *sñe-kyem-pa*, hon. of ཁ་སྐྱེམ་པ་ *kha-kom-pa*, TO BE THIRSTY.

(e) དབུ་ *wu*, the honorific form of མགོ་ *go*, HEAD; e.g., དབུ་ཤ་ *wu-sha*, hon. of ཤ་ *sha*, HAT.

(f) ཤང་ *shang*, the honorific form of སྐྱ་ཁྲུག་ (སྐྱ་) *na-khu*, NOSE; e.g., ཤང་འཕྱིད་ *shang-chhi*, hon. of སྐྱ་འཕྱིད་ *nap-chhi* HANDKERCHIEF.

(g) སྙན་མཚན་ *nyen-chho*, the honorific form of ཡམ་མཚན་ (ན་མཚན་) *am-chho*, EAR; སྙན་མཚན་གྱི་མི་ཁྲུང་ *nyen-chho-ki i-khung*, hon. of ཡམ་མཚན་ (ན་མཚན་) གྱི་མི་ཁྲུང་ *am chho-ki i-khung*, EAR-HOLE.

(h) སྤྱན་ *chen*, the honorific form of མིག་ *mi*, EYE, e.g., སྤྱན་ལྗས་ *chhem-pa*, hon. of མིག་ལྗས་ *mi-k-pa*, EYE-LID; and སྤྱན་ཐེབ་ཐུ་བ་ *chem-phe shu-wa* (lit. to request the coming of the eye) the *inf.* to *sup.* form of བཤྱན་པ་ (ཤྱན་པ་) *tem-pa*, TO SHOW.

(i) The other parts, e.g., ཚམས་ *tshem*, hon. of སོ་ *so*, TOOTH; ལྗས་ *ja*, hon. of ཇེ་ *che*, TONGUE; མགུལ་ *gü*, hon. of སྐྱེ་ *ke*, NECK have also their compounds formed on lines similar to those above.

8. Other honorific forms from which compounds are often constructed are as follows:—

(a) ཐུགས་ *thu*, the honorific form of སེམས་ *sem*, MIND. Frequently used in mental and moral attributes, e.g., ཐུགས་འདོད་ *thung-dö*, hon. of འདོད་པ་ *dö-pa*, WISH.

(b) བཀའ་ *ka*, ORDER gives the honorific in many words connected with *speaking* and the like, e.g., བཀའ་ལན་ *ka-len*, *hon.* of ལན་ *len*, ANSWER.

(c) བཞེས་ *she*, give the honorific in words connected with food and drink, e.g., བཞེས་ག་ *she-sha*, *hon.* of ག་ *sha*, MEAT.

(d) གསེལ་ *sö*, also gives the honorific in many words connected with food and drink, and especially in connection with their preparation, e.g., གསེལ་ཐབ་ *sö-thap*, *hon.* of ཐབ་ཚང་ *thap-tshang*, KITCHEN.

9. As the honorific of verbs is often formed by གནང་བ་ *nang wa* so the high honorific is frequently formed by adding བཀའ་ *ka*, ཐུགས་ *thu*, or other of the honorific forms specified above, to the beginning of the words ;

e.g., ཞིབ་དཔྱད་ཉེས་པ་ *shíp-chö che-pa*, to investigate.

ཞིབ་དཔྱད་གནང་བ་ *shíp-chö nang-wa*, to investigate, *hon.*

བཀའ་ཞིབ་གནང་བ་ *ka-shíp nang-wa*, to investigate, *h. hon*

and རྩོམ་པ་ *tsom-pa*, to compose (writing, etc.).

རྩོམ་པ་གནང་བ་ *tsom-pa nang-wa*, to compose (writing, etc.) *h. hon.*

བཀའ་རྩོམ་གནང་བ་ *ka-tsom nang-wa*, to compose (writing, etc.) *h. hon.*

10. When a word has no separate honorific of its own, ལགས་ *lā* is often added to express respect, e.g., སྲུ་མོ་ལགས་ *su-mo-lā*, *hon.* of སྲུ་མོ་ *su-mo*, MATERNAL AUNT. And ལགས་ *lā*, ལགས་སེ་ *le-si* (*h. hon.* ལགས་ལགས་སེ་ *lā-les* or ལང་ལྷང་ *la-wong*) introduced into a sentence always signify respect.

11. The lower trades, such as *blacksmith, carpenter, mason*, etc., take དབུ་མཛེད་ *um-dze*, as their honorific, though དབུ་མཛེད་ is, strictly speaking, the honorific of ཚམ་པ་ *tshem-pu*, TAILOR.

12. ནམ་པ་ཚོ་ *nam-pa-tsho* and ནམ་པ་ *nam-pa* are used instead of ཚོ་ *tsho* to form the plurals of *hon.* nouns and pronouns, e.g., དཔོན་པོ་ནམ་པ་ཚོ་ *pöm-po nam-pa-tsho*, THE OFFICIALS, *hon.*, བྱེད་རང་ནམ་པ་ཚོ་ *khye-rang nam-pa-tsho*, YOU (plural) *hon.*

13. Lamas have a few honorifics which are not shared by laymen in addition to those specified in the chapter on the Pronouns (Cap. IX, para. 3). Such as ལུ་ཁྱིང་ལ་ཐེབ་པ་ *ku-sking-la phep-pa* or higher still ལུ་ཁྱིང་ལ་འཛིབ་ཀྱ་གནང་བ་ *ku-sking-la chhip-gyu nang-wa* which mean TO DIE, lit. *to go to heaven*.

WORDS.

Road, journey=ལམ་ཀ་ <i>lang-ka</i> .	Far=ཐག་རིང་པོ་ <i>tha-ring-po</i> .
Do. <i>hon.</i> =ཐེབ་ལམ་ <i>phep-lam</i> .	Do. <i>hon.</i> =ཐེབ་ཐག་རིང་པོ་ <i>phep-tha ring-po</i> .
Distance=ཐག་རིན་ཐུང་ <i>tha-ring-thung</i> .	To ride=ཁོན་པ་ <i>shöm-pa</i> .
Do. <i>hon.</i> =ཐེབ་ཐག་ <i>phep-tha</i> .	Do. <i>hon.</i> =འཛིབ་པ་ <i>chhip-pa</i> .
Near=ཐག་ཤི་པོ། ཤི་པོ་ <i>tha-nye-po, nye-po</i> .	Rideable (lit. riding place)=ཁོན་ས་ <i>shön-sa</i> .
Difficult=ཁག་པོ་ <i>khak-po</i> .	Do. <i>hon.</i> =འཛིབ་ས་ <i>chhip-sa</i> .
Do. <i>hon.</i> =ལུ་མཉེན་པོ་ <i>ku-nye-po</i> .	On foot=ཀང་ཐང་ <i>kang-thang</i> .

On foot, *hon.* = སྐབས་ཐང་ *skap-thang*.

Country = ལུང་པ་ *lung-pa*.

Extensive = གྱེ་ཆེན་པོ་ *gya-chhem-po*.

Moderate, middling = རེ་མཐོང་པོ་
གཅིག་ *tsham-po-chi*.

To be seated, to dwell, *h. hon.*
= བཞུགས་གནད་རེག་པ་ *shu-den-ja-pa*.

To go for a walk = ཆམ་ཆམ་
(རལམ་རལམ) ལ་རལྱེ་བ་ *chham-
chham-la dro-wa*.

To go for a walk, *hon.* = སྐྱེ་ཆམ་
(རལམ་) ལ་ལྡེབ་པ་ *kun-chham
la phep-pa*.

For *h. hon.* substitute རེ་ཆེན་གྱི་
གནད་བ་ *chhip-gyu nang-wa*
for ལྡེབ་པ་ *phep-pa*.

Very well = འོ་ན་ *o-na*.

Slowly = ཀ་ལེ་ག་ལེ་ *ka-le ka-le*.

Tea = ཇ་ *cha*.

Do, *hon.* = གསོལ་ཇ་ *sö cha*.

EXERCISE NO. 21.

On a Journey.

Ordinary Language.

What is the distance of our journey to-day ? | རེ་རིང་ལམ་ཁག་ཐག་རིང་
ཐུང་ག་ཚད་ཡོད་པ། *te-ring lang-ka tha-ring-thung ka-tshö
yö-pa ?*

Only a short way; it is not difficult. རེ་རིང་ལམ་ཁག་ཐག་རིང་ཐོ་ཡོད་ཁག་
ཐོ་མེད། *te-ring lang-ka tha-nye-po yö khak-po-me*.

How far have we to go to-morrow ? མང་རྒྱུ་རལྱེ་གྱེ་ག་ཚད་ཡོད་པ།
sang-nyi dro-gyu ka-tshö yö-pa ?

A long way, and the road is bad. མང་རྒྱུ་ཐག་རིང་ཐོ་ཡོད་ལམ་ཁག་སྐྱུག་
རུལ་ཡིན། *sang-nyi tha-ring-po yö lang-ka duk-rü yin*.

Can we ride to-morrow ? མང་རྒྱུ་རྩ་ཐོན་ནས་རལྱེ་ས་ཡོད་པས། *sang-
nyi ta shön-ne dro-sa yö-pe ?*

It is rideable for a bit of the way, and for a bit of the way we shall have to walk. ཁྱོག་ཙྰ་ཁྱོག་ཙྰ་ལ་ཞེན་ས་ཡོད་ཁྱོག་ཙྰ་ཁྱོག་ཙྰ་ཀང་
 བང་ལ་རྒྱོད་གོས་ཀྱི་ཡོད། *tok-tsa tok-tsa-la shön-sa-yö tok-tsa*
tok-tsa kang-thang-la dro go-kyi-yö.

Is the district an extensive one? ལུང་པ་དེ་ཀྱེ་ཆེན་པོ་འདུག་གས། *lung-*
pa te gya-chhem-po duk-ke?

It is of moderate size. ཆེ་ཆུང་འཛམས་པོ་གཅིག་འདུག། *chhe-chhung*
tsham-po chi du.

Honorific Language.

། དེ་རིང་ཕྱེབ་ལམ་ཐག་རིང་ཐུང་ག་ཚད་ཡོད་པ་གནང་ང་། *te-ring phep-lam tha-*
ring-thung ka-tshö yö-pa nang-nga ?

དེ་རིང་ཕྱེབ་ཐག་ནི་པོ་ཡིན་སྐྱེ་མཉེན་པོ་མེད། *te-ring phep-tha nye-po yin*
ku-nye-po me.

སང་ཉིན་ཕྱེབ་རྒྱ་ག་ཚད་ཡོད་པ། *sang-nyi phep-gyu ka-tshö yö-pa.*

སང་ཉིན་ཕྱེབ་ཐག་རིང་པོ་ཡོད་ཕྱེབ་ལམ་ཡང་ཡག་པོ་མེད། *sang-nyi phep-tha*
ring-po yö phep-lam yang yak-po me.

སང་ཉིན་ཆིག་ (ཆིབས་) པ་འཆིབས་ནས་ཕྱེབ་ས་ཡོད་པས། *sang-nyi chhik-pa*
chhip-ne phep-sa yö-pe ?

ཁྱོག་ཙྰ་ཁྱོག་ཙྰ་ལ་འཆིབ་ས་ཡོད་ཁྱོག་ཙྰ་ཁྱོག་ཙྰ་ཞབས་བང་ལ་ཕྱེབ་དགོས་ཀྱི་ཡོད། *tok-*
tsa tok-tsa-la chip-sa yö tok-tsa tok-tsa shap-thang-la phep
go-kyi-yö.

ལུང་པ་དེ་ཀྱེ་ཆེན་པོ་འདུག་གས། *lung-pa te gya-chhem-po duk-ke ?*

ལགས་ཆེ་ཆུང་འཛམས་པོ་གཅིག་འདུག། *lā chhe-chhung tsham-po-chi du.*

EXERCISE No. 22.

(To be translated into honorific language).

Is the Sahib at home (=Is the Sahib seated)? No Sir, he has gone for a walk. Very well, I will call again (=come) tomorrow. I cannot understand what you say; please speak slowly. Give the Sahib some tea.

CHAPTER XIV.

MISCELLANEOUS.

1. I. Monetary System.—This is as follows:—

2	<i>kha</i>	make 1 <i>kar-ma-nga</i>	སྐར་མ་ལྔ།
3	<i>kha</i>	„ 1 <i>chhe-gye</i>	ཕྱེད་བརྒྱད།
4	<i>kha</i>	„ 1 <i>sko-kang</i>	ཞེ་གང།
5	<i>kha</i>	„ 1 <i>kha-chha</i>	ཁ་ཆག།
6	<i>kha</i>	„ 1 <i>trang-ka</i>	རྩ་ཀ།

One *trang-ka* at present (1918) is equal to four annas.

5 *sko* (or 3 *trang-kas* and 1 *kar-ma-nga*) make *sko-nga* (ཞེ་ལྔ་)
=thirteen annas and four pies.

10 *sko* (or 6 *trang-kas* and 1 *sko*) make 1 *ngü-sang* (དངུལ་སྒྲང་)
=one rupee eleven annas approximately.

50 *ngü-sang* make 1 *do-tshe* (རྩ་ཆེད་)=eighty-three rupees seven
annas approximately.

In addition to the above there are lumps of silver in the shape of a pony's hoof, which are of different sizes and consequently of different values. Such a lump is known as a *ta-mi-ma* (རྩ་མེག་མ།)

2. The above values are not all coined. The silver coins are: *trang-ka*, *sko-nga*, *ngü-sang*. The copper coins are:—*kha-kang*, *kar-ma-nga*, *chhe-gye*.

In addition to these coins and the *ta-mi mas* already mentioned, Indian rupees, Chinese rupees and Indian currency notes are used in Tibet.

There are no gold coins.

3. **II. Weights and Measures.**—For weighing gold, silver, corals, pearls, etc., the abovementioned coins and money values up to and including a *ngü-sang* are used as weights. In weighing gold, a *ngü-sang* (*silver sang*) is known as a *ser-sang* (གསེར་སྒང་) (*gold sang*), and in weighing corals, pearls, etc., is known simply as a *sang*. For weighing gold of large amount we have—

5 *ser-sang* make 1 *tum-pu* (ཏུམ་པུ།)

Similarly for silver of large amount, 75 *ngü-sang* make 1 *ta-mi-ma*, 1 *kha*, 1 *sho*, 1 *sang*, 1 *ngü-sang* or 1 *ser-sang* is expressed by ཁ་གང་ *kha-kang* and not ཁ་གཅིག་ etc. Two of the above (except ཁ་ which is not much used in the plural) by མོ་རྩ་ *sho-to*, etc. The divisions of money and the weights for gold, silver, etc., are constant throughout Tibet. The weights and measures for meat, grain, etc., vary in different parts of the country ; those for the Ü (Lhasa) province will be given here.

4. *Meat, butter, etc.*, are weighed by *por* (ཤར་), *nya-ka* (ཉ་ག་) and *khe* (ཁལ་). 4 *por* = 1 *nya-ka* and 20 *nya-ka* = 1 *khe*, a *por* being equal to about an ounce.

5. *Grain* is not weighed but measured. Of the *tre* (བྲེ་) there are two sizes, viz., the large *tre*, known as *tre-chhe* * (བྲེ་ཆེ་), of which 16 make 1 *ten-dzin kha-ru* (བཅའ་ནི་འཛིན་ཁལ་རུ་) and the small *tre*, known as *kha-tre* (ཁལ་བྲེ་) of which 20 make one *ten-dzin kha-ru*. Sixteen of the *kha-tre* make 1 *sang-bo* (སྒང་བོ་). A *ten-dzin kha-ru* contains 33 lbs. of barley or peas and 17 lbs. of barley flour.

* Or *se-tre* (སེར་བྲེ་) |

6. *Tea* is always carried in compressed packets, shaped like bricks and known as *pa-ka* (པ་ཀ་). The weight of each brick varies with the different kinds; a brick of *dru-tang* (བྲུ་དང་) tea which is the best kind of tea, weighing about 6 lbs., while a brick of the worst kind, known as *gye-pa* (གཡེ་པ་) weighs about 3 lbs.

4 brick = 1 *khu-tru* (ཁུ་ཏུ་)

3 *khu-tru* = 1 *gam* (གམ་)

7. **Lineal Measurements.**—Those commonly used are as follows:—

Sor (སོར་): the breadth of one finger.

Tho (མཐོ་): the span from the tip of the thumb to the tip of the middle finger.

Thru (ཐུ་): the distance from the elbow to the tip of the middle finger.

Dom (རོམ་): the distance from the middle finger tip of one hand to that of the other with both arms outstretched.

Ke ko-sa-tsa (ཀེ་ཀོ་ས་ཙ་): the distance the voice carries, e.g.,
མི་དེ་ཀེ་ཀོ་ས་ཙ་ (ཙ་) ལ་འདུག། *mi te ke ko-sa tsa-la du*, THAT MAN IS JUST WITHIN EARSHOT.

Tsha-pho (ཚ་ཤོ་): or *Tsha-sa* (ཚ་ས་); about 3 hours, march or 7 to 10 miles in easy country.

Sa-tshi (ས་ཚི་): a full day's march or about 15 to 20 miles in easy country.

8. **III. Divisions of Time.**—Time is reckoned by cycles, the commonest of which is that of twelve years, known as the *lo-khor* (ལོ་ཁོར་) and is as follows:—

- | | |
|----------------------------------|------------------------------|
| 1. ཁྱི་བ་ <i>chi-wa</i> , MOUSE. | 7. ཏ་ <i>ta</i> , HORSE. |
| 2. རྒྱང་ <i>lang</i> , BULL. | 8. ལུག་ <i>lu</i> , SHEEP. |
| 3. རྩྭ་ <i>lak</i> , TIGER. | 9. སྦེ་ <i>tre</i> , MONKEY. |
| 4. ཡོ་མ་ <i>yö</i> , HARE. | 10. རྩ་ <i>cha</i> , BIRD. |
| 5. འབྲུག་ <i>druk</i> , DRAGON. | 11. ཁྱི་ <i>khyi</i> , DOG. |
| 6. སྦྱ་ <i>drü</i> , SNAKE. | 12. ཡག་ <i>pha</i> , PIG. |

It should be noted that the ordinary word for HARE is *ri-kong* རི་གོང་ (རི་བོང་), and the Lhasa word for *monkey* is *peu* སྦེ་ལྷུ་ (སྦེ་ལྷུ་). But in the *lo-khor* ཡོ་མ་ *yö* and སྦེ་ *tre* are always used.

9. A cycle of sixty years, known as *long kham* (ལོ་ཁྲམ་) is formed by joining the five elements, namely, ཤིང་ *shing*, WOOD, མེ་ *me*, FIRE, ས་ *sa*, EARTH, ལྷག་ *cha*, IRON, and ལྷ་ *chhu*, WATER to the twelve creatures of the *lo-khor* in the following manner:—

1. ཤིང་ཁྱི་ལོ་ *shing-chi lo*=WOOD-MOUSE YEAR.
2. ཤིང་རྒྱང་ལོ་ *shing-lang lo*=WOOD BULL YEAR.
3. མེ་རྩྭ་ལོ་ *me-tak lo*=FIRE-TIGER YEAR.
4. མེ་ཡོ་མ་ལོ་ *me-yö lo*=FIRE-HARE YEAR.

And so on. The first round of elements ends at the 10th year WATER-BIRD YEAR (ལྷ་རྩ་ལོ་), *chhu-cha lo*, and is at once recommenced, so that the 11th year is the WOOD-DOG YEAR (ཤིང་ཁྱི་ལོ་) *shing-khyi lo*, the 12th year is the WOOD-PIG

YEAR (ཤིང་ཕག་མོ་) *shing-phak lo*, and so on. At sixty years the two series end together, the *lo-khor* having run five times and the elements six times. We then get the WOOD-MOUSE YEAR again, and the cycle runs through as before. The present years are as follow :—

1917—FIRE-SNAKE YEAR	མི་ཐུལ་མོ་	<i>me-drü lo.</i>
1918—EARTH-HORSE YEAR	ས་རྟ་མོ་	<i>sa-ta lo.</i>
1919—EARTH-SHEEP YEAR	ས་ལུག་མོ་	<i>sa-luk lo.</i>
1920—IRON-MONKEY YEAR	ལྷག་ས་ཐུལ་མོ་	<i>chak-tre lo.</i>
1921—IRON-BIRD YEAR	ལྷག་ས་བྱ་མོ་	<i>chak-chä lo.</i>
1922—WATER-DOG YEAR	ཆུ་བྱི་མོ་	<i>chlu-khyi lo.</i>
1923—WATER-PIG YEAR	ཆུ་ཕག་མོ་	<i>chlu-phak lo.</i>
1924—WOOD-MOUSE YEAR	ཤིང་བྱི་མོ་	<i>shing-chi lo.</i>
1925—WOOD-BULL YEAR	ཤིང་གྲང་མོ་	<i>shing-lang lo.</i>
1926—FIRE-TIGER YEAR	མི་ཐྱག་མོ་	<i>me-tak lo.</i>
1927—FIRE-HARE YEAR	མི་ཡོས་མོ་	<i>me-yö lo.</i>
1928—EARTH-DRAGON YEAR	ས་འབྲུག་མོ་	<i>sa-druk lo.</i>

10. Practically every Tibetan can tell the date of his birth and otherwise reckon in the *lo-khor*, but comparatively few can do so in the sixty years' cycle. The latter is, however, used in Government papers, in books and in correspondence. Thus, ང་རྟ་མོ་པ་ཡིན། *nga ta-lo-pa yin* means I WAS BORN IN THE HORSE YEAR (*lit.* I AM A HORSE YEAR PERSON).

11. The four seasons are as follows :—

SPRING—འཕྱི་རྟ་ཀྱི་	<i>chi ka.</i>	AUTUMN—རྩྭ་ཀྱི་	<i>tön-ka.</i>
SUMMER—ཡུར་ཀྱི་	<i>yar-ka.</i>	WINTER—རྒྱུན་ཀྱི་	<i>gün-ka.</i>

12. **Dates.**—Months have no names, but are numbered 1, 2, 3, etc. The 1st month commences in February, but the actual date varies as the Tibetan year is shorter than ours and therefore every third year an extra month named རྩ་ཤོ་ *da-shö* is added. Each month has about thirty days. The manner in which the different days of a month are expressed has been dealt with in the chapter on the Numerals (Cap. VIII, para. 6).

13. **The Days of the Week** are as follows :—

SUNDAY—གཟེར་རྩ་མ་ <i>sa-nyi-ma.</i>	WEDNESDAY—གཟེར་ལྷག་པ་ <i>sa-hlak-pa.</i>
MONDAY—གཟེར་བླ་བ་ <i>sa-dawa.</i>	THURSDAY—གཟེར་ཕུར་བུ་ <i>ia-phur-pu.</i>
TUESDAY—གཟེར་མིག་དམར་ <i>sa-ming-ma.</i>	FRIDAY—གཟེར་པ་སངས་ <i>sa-pa-sang.</i>
SATURDAY—གཟེར་ཤེན་པ་ <i>sa-pem-pa.</i>	

14. **The Time of Day.**—This is reckoned as follows :—

བྱ་སྐད་དང་པོ་ *cha-ke tang-po*, first cock crow.

བྱ་སྐད་གཉིས་པ་ *cha-ke nyi-pa*, second cock crow, 10 or 15 minutes after the first.

ཐོ་རངས་ *tho-rang*, the time shortly before dawn.

ནམ་ལངས་ *nam-lang*, dawn.

རྩི་གར་ *nyi-shar*, or རྩི་གར་ *tse-shar*, sunrise.

The latter means, lit. *shining on the peaks*.

མོགས་གས་ *shok-ke* or སྔ་ཁྱོ་ *nga-tro* the time from sunrise to about 8 A.M.

ཚ་ཉིང་ *tsha-ting*, from 8 A.M. till 10 or 11 A.M.

ཉིན་དགུང་ *nyin-kung*, midday.

དགོང་དག་ *gong-la*, the afternoon from four o'clock till sunset.

ཉི་གས་ *nyi-ge*, sunset.

ས་ཤིབ་ (མཐོ་ད་རུབ་) *sa-ríp*, dusk.

ནམ་ཐུང་ *nam chhe*, midnight.

ཉི་མ་ *nyi-ma*, day-time.

དགོང་མོ་ *gong-mo* or མཚན་མོ་ *tshem-mo*, night-time.

ཞག་པོ་ *shak-po*, day of 24 hours.

AT WHAT TIME, AT WHAT O'CLOCK may be rendered by སྔ་ཕྱི་ག་ག་ཙ་ (ཙམ་) ལ་ *ngam-chhi ka-ka-tsa-lu* (lit. *at how much early-late*); e.g., ང་སང་ཉིན་ལྔ་ཕྱི་ག་ག་ཙ་ (ཙམ་) ལ་བཅར་དགོས་པ་ཡིན་ན། *nga sang-nyi ngam-chhi ka-ka-tsa la chu go yin-na*. AT ABOUT WHAT TIME TO-MORROW SHOULD I COME? ཉིན་དགུང་ལ་ཤོག། *nyin-kung-la sho*, COME AT MIDDAY. But usually ལྷ་ཚོད་ *chhu-tshö* (lit. *water-measure*) corresponding to the English *o'clock* is used. Thus: ABOUT WHAT TIME TO-MORROW SHOULD I COME? སང་ཉིན་ལྷ་ཚོད་ག་ཚོད་ཙ་ལ་ང་བཅར་དགོས་པ་ཡིན་ན་ (ནམ།) *sang-nyi chhu-tshö ka-tshö tsa-la nga cha go-wa yin-na?* COME AT FOUR O'CLOCK. ལྷ་ཚོད་བཞི་ལ་ཤོག། *chhu-tshö shi-la sho*.

COME AT HALF PAST FIVE. ལྷ་ཚེ་ལྷ་དང་ཕྱེད་ཀ་ཤོག། *chhu-tshö nga-tang chhe-ka sho.*

WORDS.

Ornament=གྱེན་ཆ་ *gyen-chha.*

Price=རིན་ *ring.*

Weight (*lit.* light heavy)=
ཡང་ཉེ། རྒྱུད་ *yang-ji ; ji.*

Woollen cloth=སྐྱ་མ་བུ་ *nam-bu.*

Festival (*lit.* great time)=
དུས་ཆེན་ *tü-chhen.*

EXERCISE NO. 23.

This ornament is made of silver. གྱེན་ཆ་འདི་དེུལ་གྱི་བཟོས་པ་རེད།
gyen-chha di ngü-kyi sö-pa-re.

Its price is thirty-two *trang-kas* and one *sho*. དེའི་རིན་ཉི་ལྔ་ལྔ་ལྔ་
ཅུ་མོ་གཉིས་དང་ཞེ་གང་རེད། *te-i ring trang-ka sum-chu so-nyi
tang sho-kang re.*

It weighs (*lit.* is the weight of) twelve and half rupees. སྒོར་མ་
ཕྱེད་དང་བཅུ་གསུམ་གྱི་ལྷུང་ཡོད་པ་རེད། *gor-mo chhe-tang chuik-
sum kyi ji yo-wa-re.*

Please sell me two *dom* of woollen cloth. ང་ལ་སྐྱ་མ་བུ་འདྲེམ་
དོ་འཚང་རྒྱུས་བྱིས་ (བྱེད་)། *nga-la nam-bu dom to tshong-
ro-chhi.*

It is rather farther than a *tsha-pho* from here. འདི་ནས་ཆ་
འཕྲག་ས་ལས་ཐག་རིང་ཙམ་ (ཙམ་) ཡོད། *di-ne tsha-pho sa-le
tha-ring-tsa yö.*

How old are you? ཁྱེད་ལ་གཞོན་ཡིན་པ། *khyö lo ka-tshö yim-pa?*

I was born in the *hare* year. ང་ཡོས་ལ་པ་ཡིན། *nga yö-lo-pa yin.*

There will be a festival on the twenty-fourth of the first month.

ཐཱ་བ་དང་པོ་རེ་རྒྱ་བཞི་ལ་དུས་ཆེན་གཅིག་ཡོང་། *da-wa tang-pö
nyi-shu shi-la tü-chhen-chi yong.*

Come on Wednesday morning. བཟའ་ལྷག་པ་རེ་ཐོག་ས་གསལ་གྱི་ཡོང་།
sa hlaḥ-pe shok-ke sho.

EXERCISE NO. 24.

I will sell it for five *ngü-sang* and a *kar-ma*. It weighs twenty-three *trang-kas*. I will leave (= go out from) here on the morning of the eighteenth, and will reach Gangtok on the afternoon of the twentieth. The price of this woollen cloth is two *trang-kas* and a *kha-chha* per *thru*.

CHAPTER XV.

A CONVERSATION TRANSLITERATED, TRANSLATED AND PARAPHRASED.

1. It has often been stated with regard to grammars of Oriental languages that they are rendered more useful by the inclusion in them of a passage of the language translated literally into English, transliterated as exactly as possible into the Roman character, and accompanied by a grammatical analysis of every word. This plan enables the student to ascertain the true pronunciation and also to understand the working of rules that he knows only by rote. And although in this grammar the rules of pronunciation and of grammar have not merely been enunciated but have also at the time of enunciation been separately and fully explained by examples, yet a final example giving effect to the above suggestion may prove helpful to the student before we pass on to the conversational series in the next chapter.

On a journey. Asking the way.

Which is the road	...	Dor-je-ling	ki	lam-ka	
		དོ་རྟེ་ལིང་	ཀི་	ལམ་ཀ་	
		Darjeeling	of	road	
to Darjeeling?	...	K'a-pa	re.		
		ཀ་པ་	རེ་		
		where	is?		
Straight on, Sir, as		La	kha-thu	tak-ka	re.
your are going.		ལ་ཀས་	ཁ་ཐུག་	ཌཀ་ཀ་	རེ་།
		Sir!	Straight	like that	is;

GRAMMATICAL ANALYSIS.

རྩ་ཇེ་གླིང་གི	Genitive Singular. གི་ and not ཀྱི་ or ཀྱེ་ because the preceding word ends in ཏ་ (Cap. III, para. 9).
ལམ་ག་	Nominative Singular. <i>The</i> is omitted because it does not represent <i>this</i> or <i>that</i> (Cap. II, para. 7).
ག་པ་	Interrogative Pronoun. It immediately precedes the verb (Cap. IX, para. 17).
རེད་	3rd person singular, present indicative.
ལགས་	Honorific term.
ཁ་ཐུག་	Adverb.
དག་ག་	Adverb.
ཚོར་ས་	Nominative Singular. Derived from ཚོར་བ་ to <i>mistake</i> and ས་ place (Cap. VII, para. 19).
ཅ་ནས་	Adverb. Used with negatives only [Cap. X, para. 3 (h)].
མེད་	Negative form of 3rd person singular, present indicative.
ལམ་ག་	Nominative Singular. <i>The</i> is omitted because it does not represent <i>this</i> or <i>that</i> .
བདེ་པོ་	Nominative Singular.
ཡོད་པས་	Interrogative form of the 3rd person singular present indicative (Cap. V, para. 5).
བདེ་ཐག་ཚད་	Nominative Singular. <i>Very</i> expressed by adding ཐག་ཚད་ to the root of the adjective [Cap. X, para. 3 (m)].
ཡོད་	3rd person singular, present indicative.

ད་	Adverb.
འགྲོ་བ་	Gerund of འགྲོ་བ་
ག་ཚད་	Adverb. Being used interrogatively immediately precedes the verb [Cap. X, para. 3 (<i>f</i>)].
ཡིད་པ་	Interrogative form of the 3rd person, singular present indicative (Cap. V, para. 5).
ཐོབ་ཀྱི་	Infinitive of ཐོབ་པ་ <i>hon.</i> of འགྲོ་བ་ (Cap. VI, para. 23).
ཞི་ཤོ་རང་	Adverb. Used with negatives only [Cap. X, para. 3 (<i>g</i>)].
རྟག་ཅི་གཅིག་	Adverb.
ཐྱེད་	Adverb.
ཡག་	Abbreviation of ཡག་ཤོ་
བྱུང་	Past Participle of ཡིད་པ་ <i>to become, to happen.</i>
ག་ལེ་	Adverb.
ཀུག་ཙ་	Imperative of འགྲོ་བ་ polite form used to inferior.
ལགས་སེ་	Honorific term.
ཐམས་ཙ་	Polite Imperative of ཐམས་པ་ which is an <i>hon.</i> form of འགྲོ་བ་ || ||

CHAPTER XVI.

CONVERSATIONAL EXERCISES.

1. General Conversation.

Who are you ? ཁྱོད་སུ་ཡིན་པ། *khyö su yim-pa ?*

What is your name ? ཁྱོད་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད། *khyö ming-la ka-re si ki-yö ?*

Sir, what is your name ? *hon.* ལྷ་གཞིགས་ཀྱི་མཚན་ལ་ག་རེ་ཐུ་གི་ཡོད་ད།
ku-sko-kyi tshen-la ka-re shu-ki-yö ta ?

My name is Dorje. ངའི་མིང་ལ་རྡོ་རྗེ་ཟེར་གྱི་ཡོད། *nge-ming-la Dor-je si-kyi yo.*

Do you know this ? *hon.* འདི་མཁྱེན་པ་གནང་གི་ཡོད་པས། *di khyem-pa nang-gi yö-pe ?*

I don't know. ངས་ཤེས་ཀྱི་མིད། *nge shing-gi me.*

Do you know this man ? *hon.* མི་འདི་འོ་མཁྱེན་པ་གནང་གི་ཡོད་པས།
mi di ngo-khyem-pa nang-gi yö-pe ?

I don't know him. ངས་ཁོ་འོ་ཤེས་ཀྱི་མིད། *nge kho ngo-shing-gi me.*

What country have you come from ? ཁྱོད་ལུང་པ་ག་ནས་ཡིན་པ། *khyö lung-pa ka-ne yim-pa ?*

Sir, where were you born ? *hon.* ལྷ་གཞིགས་འབྲུང་ས་ག་ནས་ཡིན་པ་
གནང་ང་། *ku-sko thrung-sa ka-ne yim-pa nang-nga ?*

I was born in Kongbu. ང་རྒྱུ་ས་ཀྱང་པོ་ནས་ཡིན། *nga kye-sa kong-po-ne yin.*

A man has come. མི་གཅིག་བསྐྱེབས་བྱུང་། *mi chi lep-chung.*

Who is that boy? ཕུ་གུ་དེ་སུ་རེད། *pu-gu te su-re?*

I want to be off to-morrow (*lit.* I am counting on starting to-morrow). ང་སང་ཉིན་འཐོན་པའི་རྩིས་ཡོད། *nga sang-nyin thöm-pe tsi yö.*

Will he come now? ཁོ་ད་ལྟ་སློབ་ཡོང་ངམ། *kho tan-da lep yong-nge?*

Open the window a little please. གླིང་ཁྱེད་ཀྱི་ཚ་ཕྱེ་རྒྱུ་མཁོ་གས་གནང་། *gi-khung tok-tsa chhe-ro-nang.*

Shut the door. གོ་གྲུབ། *go-gya p.*

When did he go? ཁོ་ག་དུས་ལངས་སོང་། *kho ka-tü lang-song?*

How do you like this place? (*lit.* Sir, is this place pleasant?) ཁོ་ལྟ་གོ་གས་ས་ཆ་འདི་སློ་པོ་འདུག་གས། *ku-sho sa-chha di tro-po duk-ke?*

It is very quiet. ས་ཆ་འདི་ཁ་གྲུ་སེམ་པོ་འདུག་ *sa-cha di kha-ku-sim-po du.*

I am very pleased to have come (*lit.* it is very good that I have come here). ང་མདས་བཅར་ནས་ཡག་ཐག་ཚོད་བྱུང་། *nga de char-ne yak-thak-chhö chung.*

2. The same continued.

Please give me a cup of water. ང་ལ་ཆུ་དཀར་ཡལ་གང་ཉེར་ད། *nga-la chhu ka-yö kang te-da.*

Tell the man to come to me. མི་དེ་རྒྱུར་གོ་ག་བྱིས། *mi te tshu sho chi.*

Please give this bundle to the woman. རྒྱུ་ཕྱེད་འདི་སློ་དམན་དེ་ལ་སྐྱར་རྒྱུ་གས་གནང་། *dok-thre di kyi-men te-la kur-ro-nang.*

Can I go there? ང་ལ་གོ་ཕྱོད་ཚོག་གོ་རེད་པས། *nga pha-ke chhin chhok-ki-re-pe?*

Are you coming with me ? ཁྱོད་ང་མཉམ་པོ་ཡོང་གི་ཡིན་པས། *khyö nga nyam-po yong-gi yim-pe ?*

He can come. ཁོ་ཡོང་ཆོག་གི་རེད། *kho yong chhok-ki-re.*

Where have you come from ? ཁྱོད་ག་ནས་ཡོང་ང་། *khyö ka-ne yong-nga ?*

I came from Phari this morning. ང་ད་རང་ག་ཞོག་གས་ཕག་རི་ནས་ ཡོང་ང་ཡིན། *nga ta-rang shok-ke pha-ri ne yong-nga yin.*

Are you quite well ? *hon.* སྐྱ་ག་ཞོགས་སྐྱ་འབྲུགས་བདེ་པོ་ཡོད་པས། *kü-shö ku-sü de-po yo-pe ?*

Fairly well, thanks. ལགས་ཨུ་ཙེ་ཡོད། *lā au-tse yo.*

When will the man come to see me ? མི་དེ་ངའི་ཚུ་ལ་ག་དུས་ཡོང་གི་རེད། *mi-te nge tsa-la ka-tü yong-gi-re ?*

I don't know whether he will come for some months. ཟླ་ཤས་སློབ་ཁྱེ་ཡོང་ངས་ཡག་པོ་རང་གས་ཀྱི་མིང་། *da-she lep-e-yong nge yak-po-rang shing-gi-me.*

How long are you staying on here ? *hon.* མདས་ག་ཆོད་བཅུགས་གདན་ འཇག་གི་ཡིན་པ། *de ka-tshö shu-den-ja-ki yim-pa ?*

How do you know he is a Bhutanese ? ཁོ་འབྲུག་པ་ཡིན་པ་ཁྱོད་རས་ག་ འདས་བྱས་ནས་གས་ཀྱི་ཡོད། *kho druk-pa yim-pa khyö-re kan-dre che-ne shing-gi-yö ?*

Is this story true ? ཁོ་འཁྱེད་ཆ་འདི་དངོས་ནས་རེད་པས། *khö ke chha di ngo-ne re-pe ?*

It is a good deal exaggerated (*lit.* he has tied on many feathers). ཁྱེད་ཆ་དེ་སྒྲོ་མང་པོ་བཅུགས་ནས་བཤད་པ་རེད། *ke-chha te dro mang-po tak-ne she-pa re.*

You had better not do that (*lit.* your not doing like that is preferable). ཁྱོད་དེ་འདྲ་མ་བྱས་པ་དགའ་གི་རེད། *khyö-ten-dra ma che-pa ga-ki-re.*

It does not matter. ཁྱད་མི་འདུག *khye min-du.*

There is no help for it (*lit.* there is no means of doing for this). འདི་བྱེད་ཐབས་ཡོད་བ་མ་རེད། *di-che-thap yo-wa ma re.*

That would not be quite right. དེ་ཏོག་ཙ་ཡོང་བ་མི་འདུག། *te tok-tsa yong-nga min-du.*

3. Talk with Servants.

Come here ! མདས་ཤོག *de sho.*

Go away ! ཕར་གྱུག *pha gyu.*

Come quickly ! མགྱོགས་པོ་ཤོག *gyok-po sho.*

Don't delay ! འགོར་པོ་མ་བྱེད། *gor-po ma-che.*

Throw this away ! འདི་ཕར་དབྱུག་ཞོག *di pha yuk-sko.*

Be careful ! ཏན་པོ་བྱིས། *tem-po chi.*

Take this away ! འདི་ཕར་འཁྱེར། *di pha khye.*

Wait a moment ! ཏོག་ཙ་སྐྱུག་ཤིག *tok-tsa gu-shi.*

I will come presently. ང་ལམ་སང་སླེབ་ཡོང་། *nga lam-sang lep-yong.*

Don't do that ! དེ་འདྲ་མ་བྱེད། *ten-dra ma-che.*

Don't make such a noise ! རྒྱད་དེ་འདྲ་མ་གྱུག *ke ten-dra ma-gyak.*

Do this first and do that afterwards ! འདི་ཕྱི་ན་ (ཕྱི་ན་) ལ་བྱིས།
 དེ་གཞུག་ལ་བྱིས། *di ngen-la cchi ; ts shuk-la cchi.*

What is this ? འདི་ག་རེ་རེད། *di ka-re re ?*

Is everything ready ? ཚང་མ་གྲུབ་སྒྲིག་སྤང་ངས། *tshang-ma tra-dri
 song-nge ?*

Where have you put my umbrella ? I cannot find it. ངའི་ནི་
 གདུགས་ག་པ་བཞག་ཡོད། དེ་ང་བརྟེན་མ་བྱུང་། *nge nyi-du ka-pa
 sha yö ? te nga nye-ma-chung.*

4. *The same continued.*

Fetch some hot water ! མུ་ཚ་པོ་རྟོག་ཅ་འབྲེར་ཤོག། *chhu tsha-po tok-
 tsa khye sho.*

Please bring dinner (*hon.*) at half past seven. དགོང་མའི་ཞལ་ལག་
 མུ་ཚོད་བདུན་དང་ཕྱེད་ཀ་ལ་ཐུལ། *gong-mö she-la chhu-tshö dün
 tang chhe-ka lā phü.*

Call me at a quarter past six to-morrow morning ! སང་ཞོགས་པ་ལྔ་པོ་
 མུ་ཚོད་དྲུག་དང་མི་ལེ་བཅ་ལྔ་པ་ང་སྐད་གཏོང་། *sang-shö nga-po
 chhu-tshö truk tang mi-li che-nga la nga ke-tong.*

I want breakfast at a quarter to nine. ངའི་ཞོགས་གའི་ཁ་ལག་མུ་ཚོད་
 དགུ་དྲུང་ང་ལ་མི་ལེ་བཅ་ལྔ་འདྲེན་ལ་འབྲེར་ཤོག། *nge shok-kei kha-la
 chhu-tshö gu dung-nga lā mi-li che-nge ngen-la khye-sho.*

Call my servant ! ངའི་གཡོག་གོ་ (པོ་) སྐད་གཏོང་། *nge yok-ko ke-tong.*

The cook is ill to-day. དེ་རིང་མ་ཆེན་ན་གི་འདུག *te-ring ma-chhen na-ki-du.*

Have you swept this room? ཁང་པ་མདས་གི་ཀླབ་པས། *khang-pa de ke gya-p-pe?*

Clean all the brass ornaments (*lit.* articles)! རག་གི་ཅ་ལག་སྒྲང་ཁ་
འཕྱིད་དར་གཏོང་། *rak-ki cha-la gang kha chhi-dar tong.*

Put those there and throw these away! དེ་ཚོ་ཡ་གས་ཞྱག།
འདི་ཚོ་ཡར་དབྱག *te-tsho pha-ke sho, di-tsho pha yu.*

Do you understand? ཁྱོད་ཉ་གོ་བྱུང་ངས། *khyö ha-ko chung-nge?*

What had we better do now? (*lit.* the doing what now is preferable). ད་ག་རེ་བྱས་པ་དགའ་གི་རེད། *ta ka-re che-pa ga-ki-re?*

Please take this letter to the post. ཡི་གེ་འདི་ཡིག་ཁང་ལ་འབྱེར་
རྒྱུ་ལ། *yi-ge di yik-khang la khye-ro-chhi.*

Come in! ཉང་ལ་ཞྱག *nang la-sho.*

Take this letter to the doctor, *hon.* ཡམ་ཆེ་ལགས་ལ་ཡི་གེ་འདི་སྒྲེལ་ཞྱག
am-chhi lā lă yi-ge di kye-sho.

Let me know when the doctor *hon.* comes. ཡམ་ཆེ་ལགས་ཕྱེད་བྱུང་
ན་ང་ལན་འབྱེར་ཞྱག *am-chhi la phe-chung-na, nga len khye-sho.*

5. Food.

I want a little drinking water. ང་འབྲུང་ཡ་གི་ཚུ་རྟག་ཅ་དགོས་ཡིད།
nga thung-ya-ki chhu tok-tsa go yö.

Have you boiled it? ཚུ་དེ་སྐྱེལ་ར་ (བ་) ཡིན་པས། *chhu te kö-ra yim-pe?*

Is it from a spring or from a stream? ཚུ་མིག་གི་ཚུ་རེད་པ།
 རྒྱུག་ཚུ་རེ་ཚུ་ཡིན་པ། *chhu-mi-ki chhu re-pa, gyuk-chhü-
 chhu yim-pa?*

Is milk obtainable here? མདས་ཤོ་མ་འབྱུར་ཡོང་ངས། *de o-ma jor-
 yong-nge?*

No, Sir, there are no cows. ལགས་སྐུ་གཞིགས་མདས་འབྱུར་མི་ཡོང་།
 མདས་བ་ཕྱགས་ཡོད་པ་མ་རེད། *lā ku-sko de jor mi-yong; de
 pa-chhu yo-wa-ma-re.*

Bring tea at five o'clock. ཚུ་ཚོད་ལྔ་ལ་ཇ་འབྱུར་ཤོག *chhu-tshö
 nga-la cha khye sho.*

Do you take milk and sugar in your tea? *hon.* ཤོ་མ་དང་བྱེ་མ་ག་
 ར་ཡོད་པའི་གསེལ་ཇ་དང་ར་མ་བཞེས་ཀྱི་ཡོད་པས། *o-ma tang che-
 ma-ka-ra yö-pe sö-ja nga-mo she-kyi yök-pe?*

A little of each please. ལགས་རྟག་ཅ་རྟག་ཅ་འབྲུང་གི་ཡིད། *lā tok-tsa
 tok-tsa thung-gi-yö.*

A Tibetan gentleman is coming to lunch with me to-morrow,
hon. སང་རྟིན་བོད་པའི་སྐུ་དྲག་གཅིག་ངའི་ཅ་ལ་རྟིན་དགུང་ཞལ་ལག་བཞེས་
 ག་ཕྱེབ་པ་ཡིད། *sang-nyin pö-pe ku-tra chi nge tsa-la
 nyin-gung she-lu she-ga phe-pa-yö.*

What is there to eat ? ཟ་ཡ་ག་རེ་ཡོད་པ། *śa-ya ka-re yö-pa ?*

Mutton, fowls, eggs, Sir, and various kinds of vegetables.

སྐུ་གཞིགས་གསེལ་སྐུམ་ལུག་ག་བྱ་ཏེ་དེ་དང་བཞེས་སྒོང་དང་བཞེས་ཚས་རྩ་ཚགས་ཡོད།
*ku-sko sō-trum luk-sha cha-tei-sha she-gong tang she-tshe
na-tsho yö.*

Will the Tibetan gentleman eat English food ? *hon.* བོད་པའི་

སྐུ་དྲག་གིས་དབྱིན་ཇིའི་ཤིང་ལག་བཞེས་ཡོང་ངས། *pö-pe ku-tra ki
in-ji she-la she-yong-nge ?*

Keep the kitchen thoroughly clean ! གསེལ་ཐབ་གཙང་ཐག་ཚད་
བྱས་ནས་ཞིག་ *sö-thap tsang thak-chhö che-ne sho.*

I want two bottles of milk a day as long as I stay here.

ང་མདས་ཐུད་པའི་སྒང་ལ་ཉི་མ་རེ་ལ་འོ་མ་གཤམ་དམ་གཉིས་གཉིས་དགོས་ཡོད།
*nga de dö-pe gang-la nyi-ma re-la o-ma she-tam nyi-nyi
go-yö.*

6. *Time of the Day, Days of the Week, Dates, Seasons, etc.*

What o'clock is it ? ཏ་ལྷ་ཁྱ་ཚད་ག་ཚད་རེད། *tan-da chhu-tshö
ka-tshö re ?*

It is three o'clock. ཁྱ་ཚད་གསུམ་རེད། *chhu-tshö sum re.*

It is half past ten. ཁྱ་ཚད་བརྒྱ་དང་ཕྱེད་ཀ་རེད། *chhu-tshö chu
tang chhe-ka re.*

It is a quarter past three. ཁྱ་ཚད་གསུམ་དང་མེ་མི་བཅོ་ལྔ་སྒང་། *chhu-
tshö sum tang mi-li chö-nga song.*

It is a quarter to five. ལུ་ཚེད་ལུ་སྒྲིབ་པ་ལ་མི་མི་བཅོ་ལུ་འདུག
chhu-tshö nga lep-pa la mi-li chö-nga du.

What is the English date to-day? དེ་རིང་ཏ་རིག་ག་ཚེད་ཡིན་པ།
te-ring ta-rik ka- tshö yim-pa ?

It is the twenty-fifth ! དེ་རིང་ཏ་རིག་ཉི་ཤུ་ཚ་ལུ་ཡིན། *te-ring*
ta-rik nyi-shu-tse-nga yin.

What is the Tibetan date to-day ? དེ་རིང་ཚེས་པ་ག་ཚེད་རེད།
te ring tshe-pa ka-tshö re ?

It is the twenty-second ! དེ་རིང་ཉི་ཤུ་གཉིས་ཡིན། *te-ring nyi-*
shu-nyi re.

What day of the week is it? དེ་རིང་གཟུང་ག་རེ་རེད། *te-ring*
sa ka-re re ?

It is Thursday. དེ་རིང་གཟུང་ལུ་ལུ་རེད། *te-ring sa phur-pu re.*

Where did you go to yesterday ? ཁྱེད་ཁས་སྐད་པ་ཕྱིན་པ། *khyö*
khe-sa ka-pa chhim-pa ?

Don't come to-morrow, but come the day after to-morrow. མང་
 ཉིན་མ་ཡོང་། རང་ས་ཉིན་ཀ་ཤོག *sang-nyin ma-yong ; nang-*
nyin-ka sho.

When it rains in the morning, it always clears up in the
 afternoon. ཞོགས་གསེར་ཆར་པ་རྒྱབ་ན། དགོང་མདག་རྒྱག་པར་གནས་
 དངས་པོ་ཡོང་གི་འདུག *shok-ke chhar-pa gyap-na gong-da*
taḥ-pa nam tang-po yong-gi-du.

* Note the difference between ཉི་ཤུ་ཚ་ལུ་ and ཉི་ཤུ་གཉིས་
 (Cap. VIII, para. 6).

It freezes hard at Phari during the whole winter and some times snows even in summer. དག་རེས་ནགུན་ཀ་ཁྱགས་པ་
 རྒྱག་གི་འདུག་མཚམས་མཚམས་དབྱར་ཀ་ཡང་གངས་རྒྱག་གི་ *pha-re gñn-ka*
khyak-pa gyak-ki du ; tsham-tsham yar-ka yang kang
gyak-ki.

To-day is the last day of the 2nd fourth month of the Wood-
 Dragon year. དེ་རིང་ཤིང་འབྲུག་ཟླ་བ་བཞི་པའི་ཉིས་བཅུགས་ཀྱི་ནམ་
 གང་རེད། *te-ring shing-druk da-wa shi-pe nyi-tsak-kyi*
nam kang-re.

7. *The same continued.*

Last month and this month the rain has been heavy, but it
 will probably not rain very much next month. ཟླ་བ་ལྔ་ཉ་
 མ་དང་ཟླ་བ་འདི་ལ་ཆར་པ་ཞི་སྒྲག་རྒྱབ་བྱུང་། བྱས་ཅང་ཟླ་བ་གཞུག་མ་དེ་ལ་
 ཆར་པ་མང་པོ་རང་འབབ་ཀྱི་མིན་འདྲ། *da-wa ngen-ma tang da-wa*
di-la chhar-pa she-tra gyap chung ; che-tsang da-wa shuk-
ma te-la chhar-pa mang-po-rang bap-kyi min-dra.

There is a lot of mist during the summer. དབྱར་ཀ་སྒྲགས་པ་མང་པོ་
 འདུག་ *yar-ka muk-pa mang-po du.*

Will you meet him this evening? ཁྱོད་ར་དོ་དགོང་ཁོ་ཐུག་ཡོང་ངས།
khyö-ra to-gong kho thuk yong-nge ?

I cannot this evening, but perhaps to-morrow morning. དོ་དགོང་
 ཐུག་མི་ཡོང་། གཅིག་བྱས་ན་སང་ཞོགས་མཉམ་པོ་ཐུག་ཡོང་། *to-gong thuk*
mi yong ; chik-che-na sang-sho nga-po thuk yong.

The crops were bad last year and this year. Unless they are good next year, there will be great distress. ཇཱ་རྩིང་དང་ད་
ལ་རྩོན་ཐོག་ཡག་པོ་མ་བྱུང་། རྩི་ལ་ཡང་ཡག་པོ་མ་བྱུང་ན། གང་མན་ཚད་
བྱུང་གྱི་རེད། *da-nying tang ta-lo tön-tho yak-po ma-chung ;*
chhi-lo yang yak-po ma-chung na kang men-tshe che-kyi-re.

Is my watch right ? ངའི་ཆུ་ཚད་འཁོར་ལ་རྩོན་ལྔ་འདུག་གས། *nge chhu*
tshö khor-lo ten-den duk-ke ?

No, it is ten minutes fast. མི་འདུག། མི་ལེ་བརྒྱུ་མ་གྲུགས་ཀ། *min-du ;*
mi-li chü gyök-ka.

When did he leave here ? ཁོ་འདི་ནས་ག་དུས་ཕྱིན་སོང་། *kho di-ne ka-*
tü chhin-song ?

From Lhasa to the Chumbi Valley is a fortnight's journey. ལྷ་ས་ནས་གྲོ་མོ་བར་ལ་བདུན་གཉིས་ཀྱི་ལམ་རེད། *hla-sa ne tro-mo*
par-la dün nyi-kyi lam-re.

8. The weather.

What a strong wind ! འདི་འདྲའི་ལྷགས་པ་ཚ་ལ། *din-dre hlaḥ-pa*
tsha la.

What a cold day ! འདི་འདྲའི་གནམ་གང་ང་ལ། *din-dre nam trang-*
nga-la.

I feel quite warm. ང་ལྟ་ཐག་ཚད་འདུག་ *nga tro thak-chhö du.*

There was a heavy dew last night. མདང་དགོང་མཚན་ལ་བྱིལ་པ་མང་པོ་
བབ་འདུག་ *dang-gong tshen-la sil-pa mang-po pap-du.*

It is misty ; we cannot see the snow mountains. མུགས་པ་འཕྱི་
བཞག། ང་ཚོས་གངས་ཅི་མཐོང་གི་མི་འདུག muk-pa thip-sha ;
ngan-tshö kang-ri thong-gi min-du.

Do you think it will rain ? ཁྱོད་ཆར་པ་རྒྱབ་ཡོང་བསམ་གྱི་འདུག་གས།
khyö chhar-pa gyaṅ-yong sam-kyi duk-ke ?

It will probably be fine till midday. གེན་དགུང་བར་གནམ་ཡག་པོ་ཡོང་
གི་ཡིན་པ་འདྲ། nyin-gung par nam yak-po yong-gi yim-
pa-dra.

Will there be moonlight to-night ? རོ་དགོང་མཚན་ལ་ཟླ་དཀར་གར་གྱི་
རིང་བས། to-gong tshen-la da-kar sha-kyi re-pe ?

There was heavy rain yesterday and a rainbow was visible.
ཁས་ས་ཆར་པ་མང་པོ་བབ་སོང་། དེའི་འཇུག་ལ་འཇེལ་གཅིག་ཟུག་སོང་།
khe-sa chhar-pa mang-po paṅ-song ; te-ï-juk-la ja chi
suk-song.

It is raining a little. ཆར་པ་རྟོག་ཅི་བབ་གྱི་འདུག chhar-pa tok-tsa
paṅ-kyi du.

The rain has stopped. ཆར་པ་ཆད་སོང་། chhar-pa chhe-song.

A storm is coming up. ལུང་རྒྱབ་གཅིག་ལང་གི་འདུག lung-tshup chi
lang-gi-du.

Did you see the lightning ? ཁྱོད་ལྷོག་རྒྱབ་པ་མཐོང་བྱུང་ངས། khyö lo-
gyaṅ-pa thong-chung-nge ?

I heard thunder. ངས་འབྲུག་རྒྱད་རྒྱབ་པ་གོ་བྱུང་། nge druk-ke gyaṅ-
pa ko-chung.

It won't freeze to-night, because it is cloudy. གནམ་འཕྱིབས་འདུག།
བྱས་ཅིང་རོ་དགོང་མཚན་ལ་བྱགས་པ་ཆགས་གྱི་མ་རེད། nam thip du ;
che-tsang to-gong tshen-la khyak-pa chha-kyi ma-re.

9. *Conversation with the teacher, hon.*

Please speak slowly. ཀ་ལེ་ཅེ་ནམ་གསུང་རྟོགས་གནང་། *ka-le che-ne sung-ro nang.*

Please speak louder. གསུང་སྐད་ཆེ་ཙྏ་གསུང་རྟོགས་གནང་། *sung-ke chhe-tsa sung-ro-nang.*

What is he saying? ཁོང་གིས་ག་རེ་གསུང་གི་འདུག *khong-gi ka-re-sung-gi-du?*

I do not know. ངས་ཤེས་ཀྱི་མེད། *nge shing-gi me.*

Did I say that correctly? ངས་དེ་སྒྲུ་དག་པོ་ལ་བ་སྟངས་ལྟར་ངས། *nge te dra-tak-po lap song-nge?*

We will read this letter. ང་རང་གཞིས་ལྷག་བྲིས་འདི་སྟོན་ག་ག་གནང་འདོ། *nga-rang-nyi chha-ri di lok-ka nang-do.*

This is easy. འདི་ལམ་སྟོན་པོ་རེད། *di le-la-po re.*

I made a lot of mistakes. ངས་མང་པོ་ཚོར་སྟངས་། *nge mang-po nor-song.*

I could not understand him; he spoke the Sikkimese dialect. ཁོས་འབྲས་ལྗོངས་སྐད་ལ་བ་ཙྏང་། ངས་ཁོ་དེ་སྐད་ཆ་ཏུ་གོ་མ་བྱུང་། *khö dren-jong ke lap tsang, nge khö ke-chha ha-ko ma-chung.*

Please arrange for a dandywala to come to me for an hour every day. གཞུང་དབྱུང་ང་གཅིག་ཚུ་ཚོར་རེ་རེ་ཉི་མ་རེ་བཞིན་ངའི་ཚུ་ལ་ཡོང་དགོས་པའི་ཟེར་བཀའ་གནང་རྟོགས་གནང་། *phep-chang-nga chi chhu-tshö re-re nyi-ma-re shin nge tsa-la yong go re se ka nang-ro-nang.*

It is essential that he should be a Lhasa man. ལྷ་ས་རང་གི་མི་ཅིག་དགོས་པ་ཡིན། *hle-sa rang-gi mi chi go-wa-yö.*

Please ask him to tell me stories. ང་ཁོས་སྤྱང་ཤོད་གསུང་རྗེ་གས་གནང་།
nga khö drung shö sung-ro-nang.

It is of no use trying to read this; it is too difficult. བརྩོན་
 འགུམ་བྱས་ནས་འདི་ལྟོག་ནས་ཡན་གང་ཡང་ཐོག་གི་མི་འདུག། འདི་དགར་
 ལས་ཁག་པོ་རེད། *tsön-drü-che-ne di lok-ne phen kang-yang*
thok-ki min-du ; di ka-le-khak-po re.

I am sorry I am late; I met an acquaintance on the way
 (*lit.* I met an acquaintance on the way; therefore I
 am late. Please do not be angry). ང་དང་ལམ་འགག་ལ་ངོ་ཤེས་
 གཅིག་ཐུག་བྱུང་། བྱས་ཅང་ཕྱི་པོ་བྱས་སྤང་དགོངས་པ་མ་མཆྱངས། *nga-*
tang lang-ga la ngo-she chi thuk-chung ; che-tsang chhi-
po che-song gong-pa ma-tshung.

That is enough for to-day. དེ་རིང་ད་གས་ཡོང་ང་། *te-ring ta-ke*
yong-nga.

10. Relatives

She is my niece. མོ་ངའི་ཚ་མོ་* ཡིན། *mo nge tsha-mo yin.*

I have two younger brothers. ངའི་ཐུན་རྒྱུང་ང་ (བ་) གཤེས་ཡོད། *nge*
pün-chhung-nga nyi yö.

These two are brother and sister. འདི་གཤེས་ཐུན་ཀྲག་རེད། *di nyi*
pün-kyā re.

How many nephews have you? ཁྱོད་ལ་ཚ་བོ་† ག་ཚད་ཡོད། *khyö-la*
tsha-wo ka-tshö yö?

* and † Usually however ཐུན་ཀྲག་ though meaning also *brother*,
sister, *cousin* is used for nephew and niece also.

My younger sister died three years ago. ངའི་མུན་ཀྱག་བུ་མོ་ཆུང་ང་
(བ་) བྱོངས་ནས་ལོ་གསུམ་སོང་། *nge pün-kyā pu-mo chhung-*
nga trong-ne lo sum song.

His elder sister is my maternal aunt. ཁྱེད་ཨ་ཚེ་ངའི་སྲུ་མོ་ཡིན།
khö a-chhe nge su-mo yin.

Their daughter was married to Tshering's adopted son. ཁོ་གཉིས་ཀྱི་བུ་མོ་ཚ་རིང་གི་གསོས་ཕྱག་ལ་མནའ་མ་ལྷེར་སོང་། *kho-nyi*
kyi pu-mo tshe-ring-gi sö-thruk la na-ma te song.

My son married his daughter. ངའི་བུས་ཁྱེད་ཀྱི་བུ་མོ་མནའ་མ་ལེན་སོང་།
nge pü-khö pu-mo na-ma len-song.

Her grandfather is my paternal uncle. མའི་པོ་འོ་ངའི་ཨ་ཁུ་ཡིན།
mö po nge a-khu yin.

Only a few of my relatives live in Darjeeling, but I have a
large number of acquaintances there. ངའི་ནྟ་བ་ཁ་གསུམ་ཅིག་
རྩ་ཇེ་གྲིང་ལ་མཛད་ཀྱི་ཡོད། ཡིན་ན་ཡང་ངོ་གསུམ་མང་པོ་ཡོད། *nge nye-*
wa kha-she-chi Dor-je-ling-la dö-kyi-yö ; yin-na-yang
ngo-she mang-po yö.

11. On the March.

Let us start now ; it is getting late. ང་ང་ཚོ་འགྲོ་གི་ཡིན། ཕྱི་པོ་བྱིས་
ཀྱི་རེད། *ta ngan-tsho dro-kyi-yin ; chhi-po chhi-kyi re.*

That box is very heavy ; will the cooly be able to carry it ?

གླམ་དེ་མྱིང་ཐག་ཚད་འདུག། མི་རྒྱང་གིས་འབྱོར་བྱུང་ཨ་ཡོང་། *gam-te*
ji thak-chhö-du ; mi-hrang-gi khye-thup a-yong ?

Tell the syces to saddle the ponies and bring them round at once.

ཆིབས་དཔོན་ལ་ ཏེ་སྐྱ་བརྒྱུ་ནས་ཏ་ ཚོ་ལམ་སང་རྒྱུ་འབྲིང་ཤོག་ལཔ།
chhik-pön-la te-ga gyaṅ-ne ta-tsho lam-sang tshu-thri-
sho lap.

It rained heavily last night; the road will be very muddy.

མང་དགོང་མཚན་ལ་ཆར་པ་ཞེ་སྐྱག་ཀྱུ་བྱང་། བྱས་ཅང་ལམ་འགག་ལ་ཇུ་བ་
 ཞེ་སྐྱག་ཡང་གི་རེད། *dang-gong tshen-la chha-pa she-tra gyaṅ-*
chung; che-tsang lang-gu la dzaṅ she-tra yong-gi-re.

There is no wind; so it will not be cold. ད་ལྟ་ལྷགས་པ་ཀྱག་

གི་མི་འདུག། བྱས་ཅང་གནམ་གང་མ་ཡང་ང་མི་འདུག *tan-da hlak-*
pa gyak-ki min-du; che-tsang nam trang-mo yong-nga
min-du.

What is the road like? ལམ་འགག་བདེ་ལོས་ག་འདྲས་འདུག *lang-ga*
de-lö kan-dre du?

Which is the best road? ལམ་འགག་ཡག་ཤོས་དེ་ག་གི་འདུག *lang-ga*
yak-shö te ka-ki du?

To-day's march is down hill. དེ་རིང་གི་འགྲོ་ས་ཐུར་རེད། *te-ring-gi*
dro-sa thur re.

It is steep up hill. གྱུན་གཟར་པོ་འདུག *kyen sar-po du.*

The servants and coolies have gone on ahead. འབས་ཕྱི་དང་མི་ཏང་།

ཚོ་ཕྱོད་ལ་ཕྱིན་སོང་། *shap-chhi tang mi-hrang-tsho ngen-la*
chhin song.

They will reach Kalimpong before you do, Sir. བཀའ་ཕྱོད་ཐུང་

ལ་སྐྱ་གཞིགས་མ་ཐེབ་གོང་ལ་ཁོ་ཚོ་བསྐྱེད་ཡོང་། *ka-lön-pung-la ku-*
sho ma pheṅ kong-la khon-tsho lep-yong.

We have nearly arrived. ང་ཚ་སྒྲེབ་འ་གྲོ་ཡོད། *ngan-tsho-lep tro yö.*

The bedding is wet. ནལ་ཆས་སྤངས་བཞག *nge-chhe bang sha.*

Light a fire and dry it. མི་བཏང་ནས་སྒྲུབ། *me-tang-ne kam.*

How much a day are you paying each cooly? ཁྱོད་རས་ཉིན་མ་
རེ་ལ་མི་ཉུང་རེ་ལ་གྲ་ག་ཚད་སྒྲོད་ཀྱི་ཡོད། *khyö-re nyi-ma-re-la
mi-hrang re-la la ka-tshö trö-kyi yö?*

Eight annas each a day; they would not come for less. ཉིན་མ་རེ་
ལ་གྲ་ཨ་ན་བརྒྱད་བརྒྱད་སྒྲོད་ཀྱི་ཡོད། དེ་མ་སྤྲད་པ་ཁ་ཚུ་ཡོད་གི་མི་འདུག
*nyi-ma-re-la la anna gye-gye trö-kyi yö; te ma-tre-pa
khon-tsho yong-gi min-du.*

What time shall we start to-morrow? སང་ང་ཚ་ཁུ་ཚད་ག་ཚད་ལ་
འཕྱོད་ག། *sang ngan-tsho chhu-tshö ka-tshö la thön-ga?*

Let us start very early before the snow becomes soft. ཁྱོད་ཀྱི་སྒྲེབ་གསལ་
ཕྱ་ཕྱ་གངས་མ་བཅུ་གོང་ནས་ང་ཚ་འཕྱོད། *shok-ke nga-po kang
ma-shü kong-ne ngan-tsho dro-to.*

12. *The same continued.*

Have my baggage mules arrived? ངའི་ཁལ་རྩལ་ཚ་བ་སྒྲེབས་བྱུང་ངས།
nge khe-tre-tsho lep chung-nge?

What must I pay for each riding mule from here to Phari? འདི་ནས་ཕག་རི་ཕུག་ངས་བ་ཁོན་རྩལ་རེ་ལ་རྟ་གྲ་ག་ཚད་སྤྲད་རགོས་ཀྱི་རེད།
*di-ne pha-ri thuk nge shön-tre re-la tap-la ka-tshö tre gö-
kyi re?*

Is it safe to ride over this bridge ? ཟམ་པ་འདིའི་གླང་ལ་རྟ་བཞོན་ནས་
 བྱིན་ན་གཤི་བྱས་མི་ཡོང་ངས། *sam-pa di-i gang-la ta shön-ne*
chhin-na kai che mi yong-nge ?

I am going on ahead. ང་ཕྱོད་ལ་འགྲོ་གི་ཡིན། *ngangen-la dro-kyi-yin.*

I am returning in a few days. ང་ཉི་མ་ཁ་གསལ་གཅིག་ལ་ལོག་ཡོང་གི་ཡིན།
nga nyi-ma kha-she-chi-la lok yong-gi-yin.

I have forgotten to bring any money with me. ངས་དངུལ་འབྱེར་
 ཡོང་གུ་མེད་ནས་མི་འདུག *nge ngü khe-yong-gyu je-ne min-du.*

Is this the road for Pemionchi ? པུ་དབྱངས་ཅེ་འགྲོ་སའི་ལམ་འགག་
 འདི་རེད་པས། *pe-ma-yang-tse dro-se lang-ga di re-pe ?*

My pony is limping; see whether it has a stone in any of
 its shoes (*lit.* in its hoof). ངའི་རྟ་འདིའི་རྩང་པ་འཁྱོག་གི་
 འདུག། མིག་པ་ལ་རྩ་ཡོད་མེད་ལྟོས། *nge ta di-i kang-pa khyo-*
ki du ; mik-pa la do yö-me-tö.

Go slowly; the road is slippery *hon.* (*lit.* there will be a
 slipping on the road). ག་ལེ་ག་ལེ་བྱས་ནས་ཐེབས། ཐེབ་ལམ་ལ་
 ཁབས་འདྲེད་ཤོར་ཡོང་། *ka-le ka-le che-ne phe ; phep-lam la*
shap-dre sho-yong.

Please tell my syce to hurry and catch me up (*lit.* to catch
 my tracks quickly and come). ངའི་ཆེབས་དཔོན་མགྱོགས་པོ་རྗེས་
 ཟིན་པ་ཤོག་གསུང་རྒྱུ་གནང་། *nge chhik-pön gyok-po je-sim-*
pa sho sung-ro-nang.

I am going to halt here a short time and rest our ponies.
 ང་མདས་རྟ་ཁ་ཅ་བཟུང་ནས་རྟ་ཚོ་ངལ་གསོ་རྒྱལ་རུ་བཅུག་གི་ཡིན། *nga de*
tok-tsa de-ne ta-tsho nge-so gyak-ru chuk-ki-yin.

Bring me one of those flowers to look at! (*lit.* pluck and bring one of those flowers; I will look at it).
 ཕ་གི་མེ་རྩ་དེ་ཚོ་ནང་ནས་གཅིག་གཏོག་ནས་འབྱེར་ཤོག་དང་། ང་མིག་
 ལྟ་གི་ཡིན། | *pha-gi me-to te-tshö nang-ne chi tok-ne khye-*
sho-tang, nga mik ta-kyi-yin.

Cut me a switch from the road-side bushes, as I have not got a whip. ང་ལ་རྩ་ལྷག་མེད་ཅང་། ལམ་གྱི་བྱར་གྱི་ཤིང་ཚུང་ཚུང་
 ཕ་ནས་ལྷང་སྐྱུ་གཅིག་བཅད་ནས་འབྱེར་ཤོག་ *nga-la te-cha me-tsang,*
lam-kyi sur-kyi shing chhung-chhung pha-ne chang-
nyuk chi che-ne khye-sho.

I will call on you when I return from Mongolia. ང་སོག་ཡུལ་
 ནས་འཁོར་མཚམས་བྱིང་དང་མཇུག་ཆོག་ག་ཁྱ་དགོས། *nga sok-yul no*
khor-tsham khye tang je chhok-ka shu-go.

13. *The same continued.*

Is there much snow on the pass? ལ་ལ་གངས་ཞེ་པོ་འདུག་གས།
la lä kang she-po duk-ke?

There is not much on the pass itself, but there is rather more on the way up to it (*lit.* before arriving). ལ་རང་ལ་
 ཞེ་པོ་རང་མི་འདུག། སྒྲིབ་སྒྲིབ་གོང་ལ་* རྩ་ཚ་ཆེ་བ་འདུག་ *la rang*
lä she-po-rang min-du; lep-lep kong-la tok-tsa chhe-a du.

How far (*lit.* how much to go) is the nearest village from here? འདི་ནས་གྲོང་གསེབ་ཐག་ཉེ་སོས་ལ་འགྲོ་རྒྱ་ག་ཚད་ཡིད། *di-ne trong-*
se thak-nye-shö-lä dro-gyu ka tshö yö?

* སྒྲིབ་སྒྲིབ་གོང་ལ་= མ་སྒྲིབ་གོང་ལ་

It is quite near, Sir. ལགས་ཐག་ཉེ་ཐག་ཚད་ཡིན། *lā thak-nye thak-chhö yö.*

It is a long way, Sir. ལགས་ཐག་རིང་པོ་ཡིན། *lā tha-ring-po yö.*

It is a moderate distance, Sir. ལགས་འབྲིང་ཕྱི་ལོ་ཡིན། *lā dring-chi yö.*

It is a day's journey, Sir. ལགས་ཞག་པོ་ཕྱི་གི་ས་ཡིན། *lā shak-po chik-ki sa yö.*

It is a three or four hours' journey, Sir. ལགས་ཚ་འཕྲེག་ཕྱི་གི་ས་ཡིན། *lā tsa-pho chik-ki sa-yö.*

How many houses are there in the village? གྲོང་གསེབ་དེའི་ནང་ལ་གྲོང་པ་ག་ཚད་ཡིན། *trong-se te-i nang-la trong-pa ka-tshö yö?*

I cannot say exactly, Sir. ལགས་ང་རྟོག་ལྡན་ཁྱུ་ལ་མིང་། *lā nga ten-den shu-ya me.*

How many approximately (*lit.* by guess)? ཚད་བྱེད་ན་ག་ཚད་ཡིན། *tshö-che-na ka-tshö yö?*

How many adult men and women are there in the village? གྲོང་གསེབ་དེ་ལ་གཞོན་པ་དང་གཞོན་མ་ག་ཚད་ཡིན། *trong-se te-la. shöm-pa tung shön-ma ka-tshö yö?*

How many monks are there in that monastery up there? ཡ་གི་དགོན་པ་དེ་ལ་གྲུ་པ་ག་ཚད་ཡིན། *ya-gi gom-pa te-la tra-pa ka-tshö yö?*

*གང་མཚམས་ཕྱི་གི་ may be substituted for འབྲིང་ཕྱི་གི་ Both are commonly used.

† *Lit.* There is not to me the saying accurately. Note the use of ཁྱུ་བ (Cap. VI, para. 24).

What provisions are obtainable in this place? ལུང་པ་མདས་
(འདི་རུ) ཟ་ཡ་ག་རེ་ག་རེ་འགྱུར་ཡོང་* | *lung-pa de sa-ya*
ka-re ka-re jor-yong?

Yak's flesh, Sir, mutton, pork, fowls, eggs, wheat, barley,
barley flour, potatoes, turnips, radishes are
all obtainable. ཚན་ག་ལུག་ག་ཡག་ག་བྱ་ཏེ་སྒོ་ང་གྲོ་ནས་རྩ་མ་པ་ཞི་
གོག་ཏུ་ང་མ་ལ་ཐུག་བྱས་ལགས་† དེ་རྒྱས་འགྱུར་ཡོང་‡ | *tshak-sha luk-*
sha phak-sha cha-te go-nga tro ne tsam-pa sho-ko nyung-
ma la-phu che lā te-gye jor-yong.

What is the road like from here to Gyantse? འདི་ནས་རྒྱལ་རྩེ་བར་
ལམ་ཀ་བདེ་ལོས་ག་འདྲས་ཡོད་§ | *di-ne gyan-tse par lang-ga*
de-lö kan-dre yö?

Can laden ponies and laden mules travel over it? ཁལ་མ་རྩ་དང་རྩེ་
འགྲོ་བྱུང་གྱི་རེད་པས | *khe-ma ta-tang tre dro thup-kyi re-pe?*

Is there any short cut? མགྲོགས་ལམ་འགྲོ་ས་ཡོང་ངས || *gyok-lam*
dro-sa yong-nge?

* *Lit.* What provisions will be obtained in the country here?

† ལགས་ is often spoken inside the sentence instead of at the beginning.

‡ These are the kinds of provisions commonly obtainable in the Ü (Lhasa) and Tsang (Shigatse) provinces.

§ *Lit.* from here as far as Gyantse what kind of goodness has the road? བདེ་ལོ་ is somewhat commoner than ཡག་ལོ་ in the sense of *good* as applied to a road, but ཡག་ལོ་ can also be used.

14. *Crossing a river.*

How broad is that stream over there? ཡ་གོ་ཆུ་དེའི་ཞང་ (ཞང་)
 ཆེ་ལོས་ག་འདྲས་འདུག། *pha-gi chhu te-ī shang chhe-lö kan-*
dre du?

It is not very broad, Sir. ལགས་ཞང་ (ཞང་) ཆེན་པོ་རང་* མི་འདུག།
la shang-chhem-po-rang min-du.

Are there any boats where the road meets it? (*Lit. the road and*
stream meeting-place, there are boats?) ཆུ་དང་ལམ་གྲག་ས་དང་
 (དང་) ཀོ་བ་† ཡོད་པས། *chhu tang lam thuk-sa te ko-wa*
yö-pe?

No, Sir. ལགས་ཡོད་པ་མ་རེད། *la yo-wa-ma-re.*

How do people get across? (*Lit. how does one cross the stream*
and arrive at the farther side?) ཆུ་དེའི་ཕར་ཕྱགས་ལ་ག་འདྲ་བྱས་
 ནས་སླེབ་གྱི་རེད། *chhu te-ī pha-chho-la kan-dre che-ne lep-*
kyi-re?

There is a ford if you go a little lower down. མར་རྩ་ (རྩ་མ་)
 དག་ཐེབ་ན་‡ རབ་ཅིག་ཡོད། *ma-tsa ta-ka phep-na rap-chi-yö.*

*རང་ joined to a negative means *not very* and is very com-
 monly used in this way. So also མང་པོ་རང་མི་འདུག། *there are not*
very many.

† ཀོ་བ་ means a boat made of hide. For a boat made of wood
 use ཁུ་

‡ Note the *hon.* ཐེབ་ན་ instead of ཕྱིན་ན་ If the Tibetan is a
 townsman or has any education he will use the higher *hon.*
 འཛིན་གྱི་གནང་ན།

Whose foot-prints are these ? འདི་སྤྱི་རྒྱུ་རྒྱུ་རྒྱུ་རྒྱུ་རྒྱུ་ | *di sū kang-je re ?*

I do not know, Sir. ལགས་ལེས་ཀྱི་མིན་ | *la shing-gi me.*

If you speak the truth, I will give you bakshish ; if you tell (me) a lie, you will get into trouble (*lit.* it will not be good for you). དེས་ནས་བཤད་ན་ངས་ཁྱོད་ལ་རྩ་པ་རྩ་པ་གྱི་ཡིན་ | དམ་པ་* བཤད་ན་ཁྱོད་ལ་ཡག་པོ་མི་ཡོང་ | *ngö-ne she-na nge khyö-la ngem-pa te-kyi-yin ; ham-pa she-na khyö-la yak-po mi-yong.*

They are only the foot-prints of traders coming from Shigatse.

འདི་གཞིས་ཀ་རྩ་ནས་ཡོང་མཁན་གྱི་ཚོང་པའི་རྒྱུ་རྒྱུ་རྒྱུ་རྒྱུ་ | *di shi-ga-tse-ne yong-khen-kyi tshong-pe kang-je sha-ta re.*

How deep is this water ? (*Lit.* this water depth how much is.)

ཅུ་འདི་གཏིང་རིང་ཐུང་ག་ཚད་འདུག་ | *chhu-di ting ring-thung ka-tshö-du ?*

It is about (up to one's) waist, Sir. ལགས་ཀྱིས་པ་ཙ་ (ཙམ་) ལྷག་གི་ འདུག་ | *lā ke-pa tsa gyak-ki-du.*

What sort of a road is there by the ford (*lit.* at the ford-existing-place) ? རབ་ཡོད་ས་ལ་ལམ་ཀ་ག་འདྲ་ཡོད་པ་ | *rab yö-sa-la lang-ga kan-dre yö-pa ?*

On this side it is rock ; on the other side it is all mud. ཕྱི་ཕྱོགས་ ལ་བྲག་ཡོད་ཡང་ཕྱོགས་ལ་འདམ་གྱི་ཕྱོགས་ཡོད་ | *Tshu-chho-la tra yö pha-chho-la dam sha-ta yö.*

* ཀྱུ་རྒྱུ་ may be used instead of དམ་པ་

Is there a bridge across that stream over there ? ཕ་གི་ཆུ་ལ་ཟམ་པ་
ཡོད་པས། | *pha-gi chhu-la sam-pa yö-pe ?*

Yes, Sir. ལགས་ཡོད། | *lā yö.*

Is it a good one ? ལག་པོ་ཡོད་པས། | *yak-po yö-pe ?*

It is shaky and narrow (*lit.* it shakes and its breadth is small).
Ponies cannot cross by it (*lit.* there is no passage for
ponies.) ལགས་ལྷམ་ལྷམ་བྱེད་གྱི་ཡོད་ནང་ (ཞིང་) ཀ་ཡང་རྒྱ་རྒྱ་ཡིན།
ཆེབས་པ་ཐར་ས་མེད། | *lā dem-dem che kyi-yö ; shang-ka
yang chhung-chhung yin ; chhik-pa thar-sa me.*

15. Talking to persons on the road.

Where have you come from ? ཁྱེད་ག་ནས་ཡོང་ང་། | *khyö ka-ne
yong-nga ?*

I have come from Rhenok. ང་འི་ནས་ཡོན་ང་ (བ་) ཡིན། | *nga ri-
nak ne yong-nga yin.*

What is there in those loads ? རྫོག་ཕྱེད་དེ་ཚའི་ནང་ལ་ག་རེ་ཡོད་པ།
dok-thre te-tshö nang-la ka-re yö-pa ?

Cotton cloth in these sacks and cups, soap, matches and
miscellaneous goods in those boxes. ཕད་གོག་འདི་ཚའི་ནང་
ལ་རས་ཆ་དང་། ལྷམ་དེ་ཚའི་ནང་ལ་དཀར་ཡལ་དང་ཡི་ཕྱི་མུ་ཟི་དང་ཅ་
ལག་རྫ་ཚོགས་ཡོད། | *phe-ko di-tshö nang-la re-chha tang,
gam te-tshö nang-la ka-yö tang yi-tse mu-si tang cha-la
na-tsho yö.*

* ཐར་བ་ is commonly used in the sense of “to be passable,”
e.g., ལམ་ག་ཐར་གྱི་མི་འདུག། | *the road is not passable* (i.e., too
rough to march along, or blocked by snow, boulders, etc.).

No, I am not a Tibetan, Sir, I am a Bhutanese. ལགས་སྐྱ་གཞིགས་ང་
 བོད་པ་མིན། ང་ལྷ་ས་པ་ཡིན། *lā hu-sko nga pö-pa min, nga*
druk-pa yin.

Where are you going to? ཁྱོད་ག་པ་འགྲོ་གི་ཡིང་པ། *khyö ka-pa*
dro-ki-yim-pa?

I am going on pilgrimage to India. ང་ཀུ་གར་གནས་རྟོར་ལ་འགྲོ་
 གི་ཡིན། *nga gya-ka ne-kor-la dro-ki yin.*

What places will you visit? ཁྱོད་གནས་ག་རེ་རྟོར་ག་འགྲོ་གི་ཡིན།
khyo ne ka-re ko-ga dro-ki yin?

I shall go to Bodh Gaya and Benares. ང་ཀུ་གར་རྡོ་རྗེ་གདན་དང་མ་ར་
 ཀ་སེ་ལ་འགྲོ་གི་ཡིན། *nga gya-ka dor-je-den tang wa-ra-na-*
si la dro-ki yin.

Please give me some bakshish, Sir. སྐྱ་གཞིགས། ང་ལ་གསེལ་རས་རྟོག་
 ཅ་གནང་རྒྱུ་ལགས་གནང་། *ku-sko nga-la sö-re tok-tsa nang-ro*
nang.

Are you taking those sheep to Darjeeling? ཁྱོད་ལུག་རེ་ཚ་རྡོ་རྗེ་གླིང་
 ལ་དང་* འགྲོ་གི་ཡིན་པས། *khyö luk te-tsho Dor-je-ling la*
te dro-ki yim-pe?

Is this one of the halting places for mules carrying wool to
 Kalimpong? བཀའ་ལྷོན་ཕུང་ལ་བལ་འབྲེར་འགྲོ་མཁན་† རྡོ་རྗེ་གླིང་ས་
 ས་ཆ་གཅིག་འདི་རེད་པས། *ka-lön-pung la pé khye-dro-khen*
tre-tsho dö-sa sa-cha chi di re-pe?

Who lives in that house? ནང་ལ་གས་སུ་བཞུད་ཀྱི་ཡོད་པ་རེད། *nang*
pha-ge su de-kyi yo-wa-re?

* For one or two sheep འབྲིད་འགྲོ་བ་ to lead, would be
 used ; for a larger number རྡོ་རྗེ་འགྲོ་བ་ to drive, as above.

† The postposition ཀྱི་ denoting the genitive, is sometimes
 dropped for the sake of brevity.

16. *General enquiries by an Interpreter in the field.*

Are there any soldiers behind that hill? བ་གི་རིའི་ཀླབ་
ལ་དམག་མི་ཡོད་པས། *pha-gi ri-i gyap-la mak-mi yö-pe?*

Have they all got guns? ཁོ་ཚོ་སྒང་ཁ་ལ་མེ་མདའ་ཡོད་པས།
khon-tsho gang-kha-la men-da yö-pe?

The majority of them have got swords and spears only.
མང་ང་ (བ་) ལ་གྱི་དང་མདུང་ག་ལྟག་ཡོད། *mang-nga la tri-tang
dung sha-ta yö.*

Some of them have bows and arrows. ཁ་གས་ལ་མདའ་གཞུ་ཡོད།
kha-she la da-sku yö.

Will the arrows be poisoned? མདའ་ལ་དུག་ཀླབ་ཡོད་པ་རེད་པས།
da-la tuk gyap yo-wa re-pe?

Yes, with aconite poison. ལགས་རེད་བཅོན་དུག་ཀླབ་ཡོད་པ་རེད།
lā-re tsen-tuk gyap yo-wa-re.

Have they any cavalry with them? ཁོ་ཚོ་ལ་རྟ་དམག་ཡོད་པས།
khon-tsho-la ta-ma yö-pe?

Not at present, but I heard a noise like that of ponies coming
in the distance. ལགས་ད་ལྟ་མེད། རྟ་ཐག་རིང་པོ་གཅིག་ནས་ཡོང་གི་
ཡོད་པ་འདྲ་པོ་གཅིག་གོ་བྱུང་། *lā tan-da me; ta tha-ring-
po chi-ne yong-gi yö-pa dra-po chi ko-chung.*

Have the soldiers built a wall? དམག་མི་དེ་ཚོས་འཛིང་ར་* བཅོས་
མིང་ངས། *mak-mi te-tshö dzing-ra sö song-ge?*

Yes, about so high (indicating his 'breast'). ལགས་དག་ག་ཚོ་
(ཚམ་) བང་ (བྲང་) ཁོག་མཐོ་ལས་ཚོ་ (ཚམ་) བཅོས་མིང་།
lā tuk-ka-tsa pang-kho tho-lö-tsa sö-song.

*A fortified wall. རྟིག་པ་ is not used for wall in this sense.

How far does the wall extend to the east of the road? ལམ་གྱི་
ཤར་ཕྱགས་ཀྱི་རྩོང་ར་ག་རེ་*བར་དུ་འདུག ། *lang-ga shar-chho*
kyi dzing-ra ka-re par-tu du?

About as far as that mule over there carrying shovels.
ཕ་གི་རྩེ་འཇག་མ་འཁུར་ཡོང་མཁན་དག་ག་ཅ་ (ཅམ་) གཅིག་ལ་ཡོད །
pha-gi tre ja-ma khur-yong-khen tuk-ka-tsa chi-la yö.

17. *The same continued.*

Is it the custom of the Tibetans to attack at night? བོད་པས་མཚན་
ཐིག་རྒྱུ་ཡེ་ལྷགས་སྒོ་ལ་ཡོད་པ་རེད་པས ། *po-pe tshen-thi*
gyap-ye luk-sö yo-wa re-pe?

Yes, Sir. ལགས་ལྷགས་སྒོ་ལ་ཡོད་པ་རེད ། *lā luk-sö yo-wa-re.*

What sort of cannon have they got? ཁ་ཚེ་མེ་སྒྲིགས་ག་འདྲ་ཡོད །
khon-tshö me-gyo kan-dre yö?

About how far will they carry? (*lit. to about what distance*
will the cannon-balls arrive?) མེ་སྒྲིགས་ཀྱི་བདེུ་ཐག་རིང་ལས་
ག་ག་ཅ་ (ཅམ་) སྒྲུབ་ཡོང་། *me-gyo kyi di-u thak-ring-lö ka-*
ka-tsa lep-yong?

How did they get their cannon across the river? མེ་སྒྲིགས་རེ་ཚ་
ཆུ་ལ་ག་འདྲ་བྱས་ནས་འཁྱེར་ཡོང་ང་ (བ་) རེད ། *me-gyo te-tsho*
chhu-la kan-dre che-ne khe yong-nga-re?

*Here ག་རེ་ has the sense of ག་པ་ Either may be used.

†མཚན་ཐིག་ (མཚན་རྟེན་) = night-attack.

All arms must be handed in to me (*lit.* bring all arms to me) before noon to-morrow. ཁྱོད་རང་ཚ་མཚན་ཆ་སྒྲང་ཁ་སང་ཉིན་གུང་གོང་ལ་ངའི་རྩ་ལ་འབྱེད་ཤིག། *ichyö-rang-tsho tshön-chha gang-kha sang nyin-kung kong-la nge tsa-la khe-sho.*

Anybody who is found in possession of arms after that will be severely punished. གཞུག་ལ་སུའི་རྩ་ནས་མཚན་ཆ་འཕྲོན་ན་ཉེས་པ་ཆེན་པོ་བཏང་ (གཏོང་) བོ་ཡིན། *shu-la sü tsa-ne tshön-chha thön-na nye-pa chhem-po tang-gi-yin.*

18. *Buying supplies for troops.*

Have you any grain and grass to sell? འབྲུ་* དང་རྩ་འཛོང་གྱུ་ཡོད་པས། *dru tang tsa tshong-gyu yö-pe?*

I will pay you two-and-a-half trang-kas per bo for it. I have brought the money with me (showing it). འབྲུ་འཕོ་† རེ་ལ་རེན་ཤི་ཀ་ཕྱེད་དང་གསུམ་སྒྲོལ་གྱི་ཡིན། ངས་དངུལ་མངས་ (འདི་རུ) འབྱེད་ཡོད། *dru bo re-la ring trang-ka chhe-tang sum-sum trö-kyi-yin ; nge ngü de khe-yö.*

The grain and grass are in that village up there. I cannot bring it down. ལགས་འབྲུ་དང་རྩ་ཡ་བོ་གྲོང་པ་ལ་ཡོད་པ་རེད། ངས་མར་འབྱེད་ཡོང་བྱུང་གྱི་མ་རེད། *lā dru tang tsa ya-ki trong-pa lā yo-wa-re ; nge ma khe-yong thup-kyi ma-re.*

* Grain for animals=ཆག་; that for men=འབྲུ་

† 1 bo=about $\frac{1}{3}$ of a maund; 1 trang-ka= $\frac{1}{4}$ of a rupee. The *maund* (pronounced in Tibetan *mön*) is not generally understood by Tibetans other than those that trade in British territory.

Never mind ! I can have it fetched. (*Lit.* I can send the carriers). ཨུ་རྩ་འབྱེད་མཁན་ངས་བཏང་ (གཏོང་) ཚོག་ *au-tse khe-khen nge tang-chho.*

No violence will be shown to anybody སུ་ལ་ཡང་དབང་ཡོད་* བྱེད་མི་ཡོང་། *su-la-yang wang-yö che-mi-yong.*

Please, Sir, pay me for the fodder now. སྐུ་གཞིགས་རྩ་ཆག་ཁྱེད་ཀྱི་རིན་དུ་ ལྷ་གནང་རྒྱལ་ས་གནང་། *ku-sho tsa-chha-ki ring tan-da nang-ro-nang.*

No ! I will pay you when I get the fodder. ད་ལྟ་སྒྲོད་ཀྱི་མན་(མིན།) རྩ་ཆག་མདས་(འདི་རུ་) འབྱེད་ནས་སྒྲོད་ཀྱི་ཡིན། *tan-da trö-kyi-men ; tsa-chha de jor-ne trö-kyi-yin.*

19. *The same continued.*

Can I get any fuel here ? མདས་(འདི་རུ་) མེ་མེད་འབྱེད་ཀྱི་རེད་པས། *de me-shing jor-kyi re-pe ?*

Not even yak-dung ? ལྷ་(ལྷ་བ་) ཡང་འབྱེད་མི་ཡོང་ངས། *cho-yang jor mi-yong-nge ?*

There is a little yak-dung, but we shall burn it ourselves ; it is not for sale. ལྷ་(ལྷ་བ་)ཀྱི་ཆ་ཡོད་དེ་ རྩ་རང་ཚེ་མེ་གཏོང་ལ་ མ་གཏོགས་ལགས་ རྩ་ཚོང་ལ་མེད་**། *cho tok-tsa yö-le nga-rang-tshö me tong-ya ma-to lā tshong-ya me.*

*དབང་ཡོད་ = *Hind.* Zabardasti.

†རྩ་ཆག་ = *lit.* grass and grain.

‡དེ་ has here the sense of *but, in spite of.*

§ Note the second ལགས་ It is put in because this is really a second sentence.

***Lit.* Apart from what we burn ourselves there is none for sale.

If you do not tell me where it is I shall search your house.

ལྷོ (ལྷོ་བ་) ག་པ་ཡོད་མ་ལའག་ན་ངས་ཁང་པའི་ནང་ལ་འཚལ་ (འཚལ་)
གྱི་ཡིན། *cho ka-pa yö ma-laṅ-na nge khang-pe nang-la*
tshe-kyi yin.

I shall pay you for it in any case. ག་རེ་བྱས་ན་*ཡང་རིན་ཐོད་གྱི་

ཡིན། *ka-re che-na-yang ring trö-kyi-yin.*

It is against our orders to take things without paying for them. རིན་མ་ཐུང་པ་ལ་ལོན་ཆོག་གའི་ (པའི་) བཀའ་མེད་†།

ring ma-tre-pa-la len chhok-ke ka me.

You will make a large profit, and will be able to live in comfort without working. ཁྱོད་རང་ལ་ཁེ་བཟང་ཆེན་པོ་ཡོང་གི་རེད།

ལས་ཀ་བྱེད་མི་དགོས་པ་ལ་སྤྱོད་པོ་བུས་ནས་ཐོད་ཀྱི་ཡོང་གི་རེད། ॥ *khyö-*
rang-la khép-sang chhem-po yong-gi-re ; le-ka che mi-go-
wa-la kyî-po che-ne dö-gyu yong-gi-re.

20. *The same continued.*

I want to buy fifty donkeys. They must all be sound and strong. བུང་གུ་. (བོང་བུ་) སྒྱོན་མེད་པ་ཤེད་མ་ཡག་པོ་ག་ཉུག་ལྔ་བརྒྱ་

ཐམ་པ་ངས་ཉི་གི་ཡིན། *pung-gu kyön-me-pa she-mo yak-po*
sha-ta ngap-chu tham-pa nge nyo-ki-yin.

**Lit. Whatever be done, i.e., whether you sell willingly or I take forcibly.*

†*Lit. There is no order allowing to take on the nonpayment of the price.*

Only twenty of these are fit to carry loads. འདི་འི་ནང་ནས་ཉི་
ལུ་མ་གཉི་གས་ཁལ་འཁྱར་བུ་བ་པ་མི་འདུག།* *di-i nang-ne nyi-shu*
ma-to khe khur thup-pa min-du.

How old is that sheep? ལུག་ཀྱི་ཆད་གཞོན་† ག་འདྲ་རེད། *luk-te*
gen-shön kan-dre re?

I will pick out thirty of them and give you ninety rupees
for the lot. དེ་ཚེ་འི་ནང་ནས་སུ་མ་རུ་འདབས་ནས་རིན་སྒྲུང་ཁ་བཟམས་
ནས་‡ སྒོར་མི་དགུ་བུ་ཐམ་པ་སྒྲོད་ཀྱི་ཡིན། *te-tshö nang-ne*
sum-chu dam-ne ring gang-kha dom-ne gor-mo gup-chu
tham-pa trö-kyi-yin.

Go and bring all the grain and vegetables that you can get
hold of. འབྲུ་དང་ཚས་གཞོན་བྱང་ན་མདས་ (འདི་རུ་) འཁྱར་གྲོག།
dru tang tshe ka-tshö chung-na de khe-sho.

The owners will be well paid. བདག་པོ་ཚེ་ལ་རིན་ཡག་པོ་སྒྲོད་ཀྱི་ཡིན།
dak-po tsho-la ring yak-po trö-kyi-yin.

21. *Buying meat in the bazaar.*

How far is it from here to the bazaar? འདི་ནས་ཁྱིམ་ལ་ཐག་རིང་
མས་གཞོན་ཡིད། *di-ne throm-la tha-ring-lö ka-tshö yo?*

* Or ཐུབ་ཀྱི་མ་རེད་

† ཆད་གཞོན་ = age ; *lit* old-young. See Cap. III, para 1.

‡ སྒྲུང་ཁ་བཟམས་ནས་ = *lit.* having added all together, i.e., in the
total.

It is close by. ལགས་ཕྱེབ་ཐག་ནི་པོ་མེད་ལྟོགས་པ། *lā phep-tha nye-po yō.*

(On arrival.) Here is the bazaar. ལགས་ཁྱིམ་མདས་ (འདི་དུ་) རེད། *lā throm de re.*

Is there no other bazaar besides this one? ཁྱིམ་འདི་མན་པ་གཞན་ཡོད་པ་མ་རེད་པས། *throm di mem-pa shen yo wa ma-re-pe?*

There is no other. ལགས་གཞན་པ་ཡོད་པ་མ་རེད། *lā skem-pa yo-wa ma-re.*

Where is the butcher? ཤ་རྩོང་མཁན་ཁྱེད་པ་ཡོད་པ་རེད། *sha-tshong-khen ka-pa yo-wa-re?*

He is just over there. ལགས་ཕ་གོ་རེད། *lā pha-gi re.*

(To the butcher.) What meat have you for sale? ཁྱེད་ཀྱི་ག་རེ་འཛོམས་ཀྱི་ཡོད་པ། *khyö sha ka-re tshong-gyu yö-pa?*

I have mutton and yak's meat. ལགས་ལུག་ག་དང་ཡག་ག་ཡོད། *lā luk-sha tang tshak-sha yō.*

What is the price of a leg of mutton? ལུག་ག་བཞི་གླིང་ལ་གོང་ག་ཚོད་ཡིན་པ། *luk-sha shi-ling-la kong ka-tshö yim-pa?*

Two sh'o (i.e., five annas, four pies). ལགས་ཞེ་རྩ་ཡིན། *lā shō-to yin.*

Very well, I will buy a leg of mutton. རྩ་ཀྱི་མེད་པ་བཞི་གླིང་ཅིག་རྩི་གི་ཡིན། || *O-na nge shi-ling chi nyo-ki-yin.*

* *Hon.* for ཐག་ནི་པོ་ So also ཕྱེབ་ལམ་ for ལམ་གྱི་ *road* and several others.

† མཁན་པ་ the actual word for *butcher* is avoided as far as possible since it involves some opprobrium. Similarly མགར་ར་ (བ་) for *blacksmith* which should not be used in a blacksmith's presence, but དབུ་མཛེད་ (*lit. head-man*) substituted for it.

‡ The ལ་ after ཁྱེད་ is omitted (See Cap. V, para. 15).

22. *Buying a turquoise.*

Have you any turquoises for sale? ཁྱད་གཡུ་འཛོང་གུ་ *ཡོད་པས། |
khyö yu tshong-gyu yö-pe?

Yes, Sir. ལགས་ཡོད། | *lā yö.*

Have you any good ones? ཡག་པོ་ཡོད་པས། | *yak-po yö-pe?*

Yes, Sir; I have excellent ones. ལགས་ཡག་ཐག་ཚོད་† ཡོད། | *lā ya-thak-chhö yö.*

What is the price of this one? འདིའི་གོང་ག་ཚོད་ཡིན་པ། | *di-i kong ka-tshö yim-pa?*

Three sang, Sir (five rupees). ལགས་སྒང་‡ བསུམ་ཡིན། | *lā sang-sum yin.*

Tell the correct price. རྟོན་ཕན་ལཔ། | *ten-den lap.*

How much will you give, Sir? རྒྱ་གཞིགས་ཀྱིས་ག་ཚོད་གསོལ་རས་གནང་ཡོང་ང་།§ | *ku-sho-kyi ka-tshö sö-re nang-yong-nga?*

Make it ten trang-kas (two rupees, eight annas). འྲི་ཀ་བརྩ་བྱིས་(བྱིད་!) | *trang-ka chu chi.*

* Lit. *to be sold.*

† ཐག་ཚོད་ is added to many adjectives to denote *very*; e.g., ཆེ་ཐག་ཚོད་ *very great.*

‡ One sang=six trang-kas and one sh'o= one rupee, ten annas, eight pies.

§ གསོལ་རས་གནང་བ་ is h. hon. of རྟོན་བ་ to give. The ordinary hon. is གནང་བ་

That price does not quite suit. Please give me a little more than that. ལྷགས་གོང་*དེ་རྟག་ཅ་ (ཅམ་) ཡང་ང་ (བ་) མི་འདུག།
 དེ་ནས་རྟག་ཅ་ཤར་ཏེ་གས་གནང་། *ja-gong te tok-tsa yong-nga min-du ; te-ne tok-tsa pa-ro-nang.*

Well, make it two sang (three rupees, five annas, four pies). ད་ལྟ་ན་སྤང་དོ་བྱིས་ (བྱིད །) ‡ *ta o-na sang-to-cki.*

As you, Sir, give the order, I must sell it you for that. ལྷག་ཞེས་ཀྱིས་བཀའ་གནང་ང་ (བ་) ཡིན་ཅང་དག་ག་རང་ཐུལ་ཏེ་དགོ་ (དགོས་) ། *ku-sho-kyi ka-nang-nga yin-tsang tak-ka-rang phü-go.*

23. *Buying silk.*

By a gentleman of the middle class (6th or 7th grade).

G.=Gentleman. S.=Shopkeeper.

G. (*Coming to the door of the shop.*) Is the merchant in? ཚོང་དཔོན་ལགས་བཞུགས་ཡོད་པས། *tshong-pön-la shü yö-pe?*

S. Yes, Sir. Please come in. ལགས་ཡོད། ལྷག་ཞེས་ཡར་འཕྱོར་གྱི་གནང་དགོ་ (དགོས་)། *lā yö ; ku-sho ya chhip-gyu nang-go.*

• *Hon.* of གོང་

† ཤར་བ་=*to raise.*

‡ Note that དོ is used instead of གཉིས་ So also སྤང་གང་=one sang. For three and more than three the ordinary numerals are used.

§ ཐུལ་བ་ (འབུལ་བ་)=lit. *to offer ; therefore to give or sell to a superior.*

S. (*After G. has come in.*) Please sit down. བཞུགས་གནད་
འཇག་དགོ་ (དགོས་) *shu-den ja-go.*

G. Thank you. Have you got any silk of the best quality for making a dress? ལགས་མེ། བྱིང་རང་ལ་ཆུ་པ་བཟོ་ཡའི་གོས་ཆེན་
མང་གི་དང་པོ་ཡོད་པ་གནང་ངམ། *les, khye-rang-la chhu-pa*
so-ya kö-chhen ang-gi tang-po yö-pa nang-nge?

S. Of what colour do you require it, Sir? ལགས་ཚེས་མཛོག་
གང་འདྲས་དགོ་བ་ (དགོས་པ་) གནང་གི་ཡོད་དང་། *lā tshön-do*
kan-dre go-wa nang-gi yö tang?

G. Have you any dark yellow? ལྷགས་མེ་ (མེར་) ཡོད་པ་གནང་ངམ།
nyuk-se yö-pa nang-nge?

S. (*Showing some.*) Will this suit you, Sir? ལགས་འདིས་
འགྲིག་ག་ (པ་) གནང་གི་མ་ཡོད། *lā di drik-ka nang-gi a-yö?*

G. That will do. What is the price? དག་གས་ཡོང་ང་།* ལྷགས་
གོང་ག་ཚོད་ཡིན་པ་གནང་ང་། *tak-ke yong-nga ; ja-kong ka-tshö*
yim-pa nang-nga?

S. The price, Sir, is four ngü-sang (six rupees, ten annas, eight
pies). ལགས་གོང་དངུལ་སྒྲང་བཞི་ཡིན། *lā kong ngü-sang shi-yin.*

G. Tell me the real price. ཡང་ཏིག་གསུང་། *yang-tik sung.*

S. How much will you give, Sir? ལྷ་གཞིགས་ཀྱིས་ལྷགས་གོང་ག་ཚོད་
གསེལ་རས་གནང་ཡོང་ང་། *ku-sho-kyi ja-kong ka-tshö sö-re*
nang-yong-nga?

*ཡོང་ང་ = will do. So also when a servant is filling a glass,
cup, etc., ད་ཡོང་ང་། means *that will do*=*bas* in Hindustani.

G. Give it me for two sang (three rupees, five annas, four pies).

སྒང་རྩ་གནང་། *sang-to nang.*

S. I cannot give it you for that. Please give me two sang and five sh'o (four rupees, two annas, eight pies). དེ་ལ་རྩ་ག་ཅ་

འབུལ་རྒྱལ་པ་མི་འདུག། སྒང་རྩ་ཞེ་ལྔ་གསེལ་ར་ས་གནང་རྩ་གས་གནང་།
te-la tok-tsa bü nü-pa min-du; sang-to shō-nga sō-re nang-ro-nang.

G. Very well, then, that price will suit. ལགས་མེ། འོ་ན་དག་གས་

ཡོང་ང་། *les, o-na tak-ke yong-nga.*

S. In future whatever you require, Sir, is here. གཞུག་ལ་སྐྱུ་གཞིགས་

ལ་ཐུགས་འཁོག་རེ་ཡོད་པ་གནང་ང་མདས་ (འདི་རུ་) ཡོད། *shu-la ku-shō-la thung-kho ka-re yō-pa nang-nga de yō.*

G. Thank you. If I require anything, I will get it here.

ལགས་མེ། དགོས་པ་བྱུང་ན་ལོན་གྱི་ཡིན། *les, go-wa chung-na len-kyi-yin.*

S. Thank you, Sir. ལ་ལགས་མེ། *lā les.*

G. Good-day. འོ་ན་བཞུགས་ཙ། *o-na shu-a.*

S. Thank you, Good-day, Sir. ལ་ལགས་མེ། ག་ལེ་འཆིབ་རྒྱ་གནང་།

la les, ka-le chhip-gyu-nang.

24. *A small trader calls at a gentleman's house with some wares.*

M.=Master. T.=Trader. S.=Servant.

T. to S. Please ask if I may see the master. ང་སྐྱ་མདུན་ལ་བཅར་
ཚོག་ག་ཐུ་རྟོགས་གནང་། *nga kun-dün-la cha chhok-ka shu-ro-*
nang.

S. to T. Very good. ལགས་མེ། *les.*

S. to M. A trader wants to know if he may see you, Sir. ཚོང་པ་ཅིག་སྐྱ་མདུན་ལ་བཅར་ཚོག་ག་ཐུ་གི་འདུག། *tshong-pa chi kun-*
dün-la cha-chhok-ka shu-ki-du.

M. to S. Very well, let him come in. བླང་། ཐོག་བྱིས་ (བྱིད་)།
wong sho chi.

S. to T. The merchant may come in. ཚོང་དཔོན་སྐྱ་མདུན་ལ་ཐེབ་
ཚོག་ག། *tshong-pön kun-dün-la phe-chhok-ka.*

(Then the trader comes in before the master of the house, takes off his hat, bows, and puts out his tongue according to the regular salutation.)

M. to T. The merchant has arrived. Sit down. ལྟ། ཚོང་དཔོན་
བསྐྱེབས་བྱུང་། ཟློ། *ya tshong-pön le-chung ; dö.*

T. to M. Thank you, Sir. ལ་ལགས་མེ། *la les.*

M. to S. Pour out some tea for the merchant. ཚོང་དཔོན་ལ་ཇ་
བྱུག། *tshong-pön la cha lu.*

M. to T. What have you got for sale? ཚོང་རྒྱ་ག་རེ་འཁྱེར་ཡོད།
tshong-gyu ka-re khe yö?

T. to M. I have brought some turquoises to show you. བཟུལ་
གཡུ་ཐུན་ཐེབ་ཐུ་རྒྱ་འཁྱེར་ཡོད། *gü-yu chem-phe shu-gyu khe yö.*

M. to T. (*picking up a turquoise.*) What is the price of this one? མདས་ (འདི་ལ་) གོང་ག་ཚོད་ཡིན་པ། *de kong ka-tshö yim-pa?*

T. to M. Sir, the price of this one is three sang (five rupees). ལགས། མདས་ (འདི་ལ་) གོང་སྒང་གསུམ་ཡིན། *lā, de kong sang-sum yin.*

M. to T. Tell the real price. ཡང་ཉིག་ལབ། *yang-ti lap.*

T. to M. How much will Your Honour give? སྐུ་གཞིགས་ཀྱིས་ག་ཚོད་གསེལ་རས་གནང་ཡོང་ང་། *ku-shö-kyi ka-tshö sö-re nang yong-nga?*

M. to T. Make it one sang and five sh'o (two rupees, eight annas). སྒང་གང་ཞེ་ལྔ་བྱིས་ (བྱེད་)། *sang-kang shö-nga ch'i.*

T. to M. Please give me two sang (three rupees, five annas, four pies). སྒང་རྩ་གསེལ་རས་གནང་རྩགས་གནང་། *sang-to sö-re nang-ro-nang.*

M. to T. Very well, I will. འོ་ན་ཡོང་ང་། *o-na yong-nga.*

M. to T. Now-a-days is the business of you traders fairly good? དེ་རིང་སང་བྱེད་ཚོང་པ་ཚོ་ལ་ཚོང་ཁུ་ཙེ་འདུག་གས། *te-ring-sang khye tshong-pa-tsho-la tshong au-tse duk-ke?*

T. to M. Yes, fairly good. ལགས། དགའ་རྩ་འདུག། *lā, ga-ro-du.*

M. to T. In future if I want anything, I will send word to you to bring it. གཞུག་ལ་འཁོ་བྱེད་ག་རེ་ཡོད་པ་འབྱེད་ཐོག་ཟེ་ལན་བཏང་ (གཏོང་) བློ་ཡིན། *shu-lā kha-che ka-re yö-pa khe-sho-še len tang-gi-yin.*

T. to M. Thank you, Sir. ལ་ལགས་སེ། *la les.*

M. to T. Take tea, don't be in a hurry. ལུ་ལས་ཇ་འབྲུང་། བྲེལ་བ་མ་བྱེད། *a-le cka-thung, trel-la ma-che.*

T. to M. Thank you, Sir, I won't have any more (tea). ལགས་བྱགས་ཆེ། ལུ་གི་མེན། *lā thu-chhe, shu-ki-men.*

M. to T. Have another cup. གང་འབྲུང་། *kang thung.*

T. to M. No more, thank you, Sir. ལགས་མེན། ལགས་མེན། *lā-men, lā-men.*

M. to T. Very well. འོ་ན་ཡོང་ང་།། *o-na yong-nga.*

(Then the trader makes the same salutation as at entering and goes out.)

25. Deciding a dispute.

Which is the complainant? ལྷན་ལུ་ལུ་མཁན་སུ་རེད། *nyen-shu shu-khen su re?*

Which is the accused? ཁ་ཤེག་སུ་རེད། *khap-the su re?*

Put the witnesses outside. I will call them in presently one by one. དཔང་པོ་ཕྱི་ལགས་ལ་ཐོད་བྱིས་ (བྱེད་)། གཞུག་ལ་རེ་རེ་བྱས་ནས་སྐད་བཏང་ (གཏོང་) གི་ཡིན། *pang-po chhi-lo-la dö-chi ; shu-la re-re che-ne ke-tang-gi-yin.*

What is your complaint? ཁྱོད་ག་རེ་ལུ་ཁྱུ་ཡོད་པ། *khyö ka-re shu-gyu yö-pa?*

Yesterday evening a Tibetan named Wang-dü beat me in the bazaar without any reason. མདང་དགོང་ཁྲིམ་ལ་བོད་པ་དབང་འདུས་ཟེར་མཁན་གྱིས་ང་རྫོན་དག་རྩ་ནས་མེད་པ་* བདུངས་བྱུང་། *dang-gong throm-la pö-pa wang-dü se-khen-kyi nga tön-la tsa-ne me-pa dung chung.*

He would not (*lit.* would not know to) beat you without some reason. What actually happened? (*Lit.* What is it?) ཁྱོད་རྫོན་དག་རྩ་ནས་མེད་པ་དུང་གེས་གྱི་མ་རེད། དེ་ག་རེ་རེད། *khyö tön-la tsa-ne me-pa dung shing-gi ma-re. te ka-re re?*

He was coming drunk down (the hill), and I was going up. When he reached me he assaulted me. ཁོ་ར་བཟིན་ས་མར་ཡོང་གི་འདུག། ང་ཡར་འགྲོ་གི་ཡོད། ངའི་རྩ་ལ་བསྐྱབས་པ་དང་ང་བདུངས་བྱུང་། *kho ra-si-ne ma yong-gi du nga ya dro-ki yö, nge tsa-la lep-pa tang nga dung chung.*

(*To the accused.*) Why did you beat him? (*Lit.* What is the meaning of beating by you?) ཁྱོད་རེས་དུང་བའི་རྫོན་དག་ག་རེ་རེད། *khyö-re dung-we tön-la ka-re re?*

Yesterday I drank a little beer † at a friend's house, and consequently I have no idea what I did. ཁས་ས་ང་རེས་དགའ་

* རྫོན་དག་རྩ་ནས་མེད་པ་ is an adverb and as usual takes the adjectival form.

† Beer is brewed from barley in Tibet, and from marwa (eleusine coracana) in Darjeeling and Sikkim.

པོ་ནི་པོ་གཅིག་གི་ཚ་ལ་ཆང་རྟག་ ཚ་གཅིག་འཐུངས་ང་ (པ་) ཡིན་པས་*
ག་རེ་བྱས་ཡོང་ཚ་ནས་ཐུ་རྒྱ་མི་འདུག། *khe-sa nga-re ga-po nye-*
po chik-ki tsa-la chhang tok-tsa-chi thung-nga yim-pe ka-
re che yö tsa-ne shu-gyu min-du.

You must pay a fine of five rupees ; in default (*lit.* if that does not happen) I shall send you to jail for a week. སྒོར་མོ་ལྔ་
ནེས་པ་སྐྱབ་† དེ་མ་བྱང་ན་བདུན་ཕྲག་གཅིག་བཙོན་ལ་བཅུག་(འཇུག་)གི་ཡིན།
gor-mo nya nye-pa drup te ma chung na dün-thra chi
tsön-lä chuk-ki-yim.

26. *Paying a visit.*

V. = Visitor. H. = Host.

V. How do you do ? སྐུ་གཞིགས་བཅུགས་གདན་འཇག་ཡོང་པ་‡། *ku-sho shu-*
den ja yö-pa ?

H. Very well. Please come in and sit down. ལགས་ཡོད་§ ། ཡར་
འཛིབ་རྒྱ་གནང་། བཅུགས་གདན་འཇག། *lā yö, ya chhip-gyu-nang,*
shu-den-ja.

H. (*to servant*). Give this gentleman some tea. སྐུ་གཞིགས་ལ་གསོལ་
རྩ་བྱས། *ku-sho la sö-ja shü.*

*པས་ here means *because*.

† སྐྱབ་པ་ means *lit. to accomplish*, and is used sometimes in the sense of *to give, to procure*.

‡ *Lit.*—Are you seated, Sir ?

§ *Lit.*—Yes.

H. (to visitor). I never meet you now-a-days. བར་ལམ་ *ཅིག་སྐྱེ་
དེལ་མ་ནས་† མཇལ་མ་བྱུང་། *par-lam-chi ku-sko ma-ne je-*
ma-chung.

V. That is so. I have been a bit worried by some work lately,
and so have been unable to call on you. བཀའ་གནང་རང་།
བར་ལམ་ཅིག་བྲེལ་གཡེང་‡ རྩ་པོ་གཅིག་གིས་བཅར་གྱི་མ་ནས་མ་བྱུང་།
ka-nang-rang, par-lam-chi trel-yeng dra-po chik-ki char-
gyu ma-ne ma-chung.

H. You have now come from your house I suppose. ད་ལྟ་གཟིམ་གས་ནས་འཆིབ་གྱུ་གནང་ང་ (བ་) ཡིན་འགྲོ།
tan-da sim-sha ne chhip-g yu nang-nga yin dro.

V. Yes, after finishing my committee work I have come straight
here. ལགས་ཡིན། ལྷན་གྱིས་§ བྲེལ་ནས་ལམ་སང་མདས་ (འདི་རུ་)
བཅར་ར་ (བ་) ཡིན། *lā yin hlen-gye trö-ne lam-sang de*
cha-ra-yin.

H. Well, stay here to-day and take it easy. འོ་ན་དེ་རིང་སྐྱེ་
ལྷོང་ལྷོང་གནང་ནས་བཟུགས་གདན་འཇག་དགོ་ (དགོས་)། *O-na te-*
ring ku hlö-hlö nang-ne shu-den-ja go.

V. Many thanks. ལ་ལགས་སེ། *lā les.*

* བར་ལམ་ཅིག་ a literary word. The ordinary colloquial word
would be དེ་རིང་སང་ In conversation between gentlemen a good
many literary words are used.

† Or ཅི་ནས་

‡ བྲེལ་བ་ = business, གཡེང་བ་ (literary word) = to agitate.

§ ལྷན་གྱིས་ཆོགས་ས་ = a place where officials attend for work =
cutchery, committee-room, etc.

27. *The same continued.*

V. Now the night is far advanced; I must be going.

ད་རྩོད་དགོང་ཕྱི་པོ་བྱེད་གྱི་འདུག། དགོངས་པ་ཁྱ་དགོ་ (དགོས་*)། *ta to-gong chhi-po chi-kyi-du ; gong-pa shu-go.*

H. Very well, you must come and see me sometimes, when free from work. ལ་ལགས་སེ། ཐུགས་སངས་ཐུགས་སངས་ལ་† འཛིབ་ཀྱ་གནང་དགོ་ (ནགོས་) *lā les, thuk-sang thuk-sang lā chhip-gyu nang-go.*

V. Many thanks. You too must come and see me when you are not busy. ལ་ལགས་སེ། སྐྱ་གཞིགས་ཡང་ཐུགས་བྲེལ་‡ མེད་པའི་སྒང་ལ་ངའི་ཅ་ལ་འཛིབ་ཀྱ་གནང་དགོ་ (དགོས་)། *lā les, ku-sho yang thu-tre me-pe gang-la nge tsu-la chhip-ggu nang-go.*

H. Well, Good-bye. ད་ག་ལེ་འཛིབ་ཀྱ་གནང་དགོ་ (དགོས་)། *ta ka-le chhip-gyu nang-go.*

V. Good-bye. ལ་ལགས་སེ ཧྲ། ག་ལེ་བཞུགས་གདན་འདྲག། *lā les, ka-le shu-den-ja.*

* *Lit.* I must ask for leave.

† ཐུགས་སངས་ཐུགས་སངས་ལ་ *Hon.* for མཚོམས་མཚོམས་

‡ *Hon.* for བྲེལ་བ་

§ ལ་ལགས་སེ། Note the different senses in which this very frequent expression is used, e.g., "Thank you," "Yes," "Very well," etc. Here no translation is necessary.

28. *Receiving a visit from a Tibetan Official. (Conversation about Tibet.)*

T. = Tibetan. E. = Englishman.

T. How do you do ? ལྷ་གཞིགས་བཅུགས་གདན་འཇག་ཡོད་པ། *ku-sk'o shu-den-ja yö-pa ?*

E. Very well. Welcome. ལགས་ཡོད། ཕྱག་ལེན་གནང་བྱུང་། *lā yö, chha-phe nang-chung.*

T. (*Polite reply.*) ལགས་ཡོད། *lā yö.*

E. Please sit down. ལྷ་གཞིགས་བཅུགས་གདན་འཇག། *ku-sk'o shu-den-ja.*

T. Thank you. ལ་ལགས་སེ། *lā les.*

E. (*to his servant.*) Offer the gentleman some tea. ལྷ་གཞིགས་ལ་གསེལ་ཇ་བྱས། *ku-sk'o-la sö-ja shkü.*

E. In what part of Tibet do you live ? ལྷ་གཞིགས་བོད་ལ་བཅུགས་གདན་འཇག་ས་ག་པ་རེད། *ku-sk'o pö-la shu-den ja-sa ka-pa re ?*

T. I live in Lhasa. ང་མྱོད་ས་ལྷ་ས་ལ་ཡོན། *nga dö-sa hla-sa la yin.*

E. What Government post do you hold ? ལྷ་གཞིགས་གཞུང་གི་ཕྱག་ལས་ག་རེ་གནང་གི་ཡོད་པ། *ku-sk'o shung-gi chha-le ka-re nang-gi yö-pa ?*

T. I am a Tsi-pön (*i.e., in charge of an accounts office*). ང་རྩིས་དཔོན་གྱི་ལས་ཀ་བྱེད་གྱི་ཡོད། *nga tsi-pön-kyi le-ka chhi-kyi-yö.*

E. What work do you have to do as a Tsi-pön ? ལྷ་གཞིགས་རྩིས་དཔོན་གྱི་ཕྱག་ལས་ག་རེ་གནང་དགོས་རེད། *ku-sk'o tsi-pön-kyi chha-le ka-re nang-go-re ?*

T. We have a lot of work to do in connection with the accounts

of the Government revenues and the like. ལགས་ང་ཚ་གཞུང་གི་རབ་ཀྱི་རྩིས་ལས་ལ་སོགས་པ་མང་པོ་བྱེད་དགོས་ཀྱི་ཡིད། *lā ngan-tsho shkung-gi bap-kyi tsi-le la-sok-pa mang-po che go-kyi-yö.*

E. Now-a-days who exercises supreme power in Tibet? དེ་རིང་སང་པོད་ཀྱི་ཀྱམ་པོ་སྤུས་གནང་གི་ཡིད་པ་རེད། *te-ring-sang pö-kyi gye-po sü nang-gi yo-wa-re?*

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power. སྐབས་མགོན་རིན་པོ་ཆེ་གིས་ཀྱམ་སྲིད་ཚོས་སྲིད་བཞེས་ནས་སྐབས་མགོན་རིན་པོ་ཆེ་གིས་གནང་ང་ (བ་) རེད། *kyam-gön Rim-po-chhe-ki gye-si chhö-si she-ne kyam-gön Rim-po-chhe-ki nang-nga-re.*

E. I see. Is Tibet a very large country? ཡ་ལགས་སེ། པོད་ལྷང་པ་ཀྱ་ཆེན་པོ་ཡིད་ངས། *lā les, pö lung-pa gya-chhem-po yong-nge?*

T. It is of middling size. ལགས་ཨ་ཟུ་ཙྰ་རྩ་པོ་ཡིད་*། *lā autse dra-po yö.*

E. Which is the pleasantest part of Tibet? པོད་ཀྱི་དགེལ་ནས་ག་པ་སྤྱོད་བ་ཡིད་། *pö kyil ne ka-pa tro-wa-yong?*

T. Lhasa is about the pleasantest. ཏོག་ཙ་ལྷ་ས་སྤྱོད་བ་ཡིད་། *tok-tsa hle-sa tro-wa yong.*

E. I see. Tibet must be, I fancy, a nice country. ཡ་ལགས་སེ། བྱས་ན་པོད་དེ་ལག་པོ་དེ་ལག་པོ་ཡིན་པ་རེད། *lā les, che-na pö te yak-po yö-pa yim-pa-re.*

* He means that it is very large, but it is not considered etiquette among Tibetan gentlemen to praise one's own possessions, not even one's own country.

- T.* Now I must be going for to-day. ད་དེ་རིང་དགོངས་པ་ལྷོ་
གི་ཡིན། *ta te-ring gong-pa shu-ki-yin.*
- E.* Won't you stay a little longer? ཁྱོད་ཀྱི་ཐུགས་ཀྱི་འཇགས་
དགོས། *tok-tsa shu-den ja-go?*
- T.* To-day I have some work to do, so I must be going. I will
call on you later on. ད་རིང་ང་གྲེལ་བ་ཁྱོད་ཀྱི་ཡོད་དགོངས་པ་
ལྷོ་གི་ཡིན། གཞུགས་པ་བཅར་གྱི་ཡིན། *te-ring nga trel-la tok-tsa
yö gong-pa shu-ki-yin; shu-la char-kyi-yin.*
- E.* Very good. You must come and see me when you are
not busy. ལ་ལགས་སེ། ཐུགས་གྲེལ་མེད་པའི་སྐབས་ལ་ངའི་ཚེ་ལ་
འཕྲིད་ཀྱི་གནད་དགོས། *lā les, thuk-trel me-pe gang lā nge
tsa-la chhip-gyu nang-go.*
- T.* Many thanks. Well, good-bye. ལ་ལགས་སེ། རོ་ན་ག་ལེ་
བཞུགས་གནད་འཇགས། *la les, o-na ka-le shu-den-ja.*
- E.* Good-bye, then. ལ་ལགས་སེ། ག་ལེ་འཕྲིད་ཀྱི་གནད་༥ *la-les, ka-le
chhip-gyu nang.*



29. *The same continued (discussing travelling arrangements).*

T.=Tibetan. E.=Englishman.

- E.* According to Tibetan custom when a gentleman goes on a
journey does he give all his servants ponies to ride? བོད་ཀྱི་ལུགས་སྒོ་ལ་ལ་དཔོན་པོ་ལྷོགས་ཐེབས་གནད་ངའི་ (བའི་) སྐབས་ལ་
ཐབས་ཕྱི་སྐབས་ཁ་ལ་ཆེབས་པ་གནད་ཡོད་ངས། *pö-kyi luk-sö la pöm-
po chho-phe nang-nge gang-lā shap-chhi gang-kha lā
chhik-pa nang-yong nge?*
- T.* Yes, he provides them all with ponies. ལགས་སྐབས་ཁ་ལ་རྩ་གནད་
ཡོད། *lā gang-kha la ta nang-yong.*

E. After what manner do they proceed on their journey?
 འཆིབ་ཀྱ་གནང་ངའི་ (བའི་) སྐང་ལ་ག་འདྲས་ཟེ་འཆིབ་ཀྱ་གནང་ཡོང་།
chhip-gyu nang-nge gang-lă kan-dre-sé chhip-gyu nang-
yong?

T. He puts half in front of him and half behind him, and rides himself in the middle. འབས་ཕྱི་ཕྱིད་ཀ་ཉེན་ལ་གཏོང་ང་ (བ་) གནང་ཡོང་། ཕྱིད་ཀ་གཞུག་ལ་གཞིག་ག་ (འཇོག་པ་) གནང་ནས་ དཔོན་པོ་དེ་དགྱིལ་ལ་འཆིབ་ཀྱ་གནང་ཡོང་། *shap-chhi chhe-ka ngen-la tong-nga nang-yong ; chhe-ka shuk-la shok-ka-nang-ne pöm-po kyil-la chhip-gyu nang-yong.*

E. I understand. Do all the servants travel with their master?
 ལ་ལགས་སེ། དཔོན་པོ་དང་ལྷན་ཀྱས་འབས་ཕྱི་སྐང་ཁ་ཐེབ་ཡོང་ང་། *lā les ; pöm-po tang hlen-gye shap-chhi gang-kha phe yong-nga?*

T. He sends his butler and cook on ahead ; then after his muleteers have started, he starts himself with his servants in single file. ལགས་གཤེར་པ་དང་མ་ཆེན་གཤིས་ལྷན་མགྲོད་ལ་གཏོང་ང་ (བ་) གནང་ནས་དེའི་གཞུག་ལ་དྲིལ་པ་ཕྱིན་ཆར་ར་ (བ་) དང་དེ་བྱིང་འབས་ཕྱི་སྐང་ཁ་དཔོན་པོ་དང་ལྷན་ཀྱས་ཆེབས་རགས་བསྐྱེད་ཀྱས་འཆིབ་ཀྱ་གནང་ཡོང་། *lā nyer-pa tang ma-chhen nyi ngen-drö lä tong-nga nang-ne te-ï-shuk-la tre-pa chhin tshar-ra tang te-chking shap-chhi gang-kha pöm-po tang hlen-gye chhip-ra dri- ne chhip-gyu nang-yong.*

E. To do what does he send the butler and cook on ahead?
 གཤེར་པ་དང་མ་ཆེན་གཤིས་ཉེན་ལ་ག་རེ་བྱེད་ལ་གཏོང་ང་ (བ་) གནང་ང་ (བ་) རེད། *nyer-pa tang ma-chhen nyi ngen-la ka-re che-la tong-nga nang-nga-re?*

T. He sends the two servants in advance in order to have things ready and prepare food before he arrives. ཡོན་བཞུད་གཉིས་པོ་དཔོན་པོ་འཆིབ་བྱ་མ་གནང་གོང་ལ་ཕྱི་བས་བཞིགས་ཐུ་བ་དང་ཞལ་ལག་བཅོ་བ་གཏོང་ང་ (བ་) གནང་ང་ (བ་) རེད། *ngen-drö nyi-po pöm-po chhip-gyu ma nang kong-lă phep-drik shu-wa tang she-la so-wa tong-nga nang-nga re.*

E. I understand. མྱང་། ལ་ལགས་སེ། *wong, lā les.*

30. *The same continued (discussing the agricultural and mineral products of Tibet).*

T.=Tibetan. E.=Englishman.

E. What crops are grown in Tibet? ལགས་བོད་ལ་སྟན་ཐོག་ག་རེ་སྐྱེ་ཡོང་། *lā pö-lă tön-tho ka-re kye-yong?*

T. In Tibet itself, wheat, barely, peas and mustard are the chief crops. In Kong-po maize, buck-wheat and various other crops grow. Kong-po is warmer than Lhasa. Besides bamboos, apricots, apples, walnuts, and all kinds of food are grown. ལགས་བོད་དང་ལ་གྲོ་ནས་སྟན་ (tren) གསུམ་དང་པེ་གང་གྲུགས་ཆེ་བ་སྐྱེ་ཡོང་། ཀོང་པོ་ལ་ཀན་རྩེ་མ་དང་བཟུ་ (བ་པོ་) ལ་སོགས་པ་སྟན་ཐོག་སྟོ་ཆོགས་སྐྱེ་ཡོང་། ལྷ་ས་ལས་ཀོང་པོ་ཁྱོ་གི་རེད། སྤྱང་ (སྤྱུག་) མ་དང་ཁམ་བུ་ཀྱ་གྱ་ལྟར་ཀ་ཟས་གང་ཡང་སྐྱེ་ཡོང་། *lā pö rang-lă tro ne tren sum tang pe-kang shuk-chhe-wa kye-yong; kong-po lä ken-dzom tang trau la-sok-pa tön-tho na-tsho kye-yong; hla-sa le kong-po tro-ki-re; nyung-ma tang kham-pu ku-shu tar-ka se kang-yang kye-yong.*

E. I see. How many days' journey is it from Lhasa to Kong-po?
 ལ་ལགས་མི། ལྷ་ས་ནས་ཀོང་པོ་བར་ལ་ཞག་* མ་ག་ཚད་ཀྱི་ས་རིང་།
lā les, hla-sa ne kong-po pa-la shak-ma ka-tshö-kyi sa re?

T. One reaches Upper Kong-po in fifteen days. To Lower Kong-po the journey takes one month. ལགས་ཀོང་ལྷོ་ལ་ཞག་མ་བཅོ་ལྔ་ལ་ཕྱེ་བ་ཀྱི་རིང་། ཀོང་ལྷོ་ལ་བར་དུ་ལྷོ་བ་གཅིག་ཚམ་ཕྱེ་བ་དགོས་ཀྱི་རིང་།
lā kong-tö lä shak-ma chö-nga lu phe-kyi-re ; kong-me par-tu da-wa chi tsam phe go-kyi-re.

E. Is wood plentiful in Tibet? བོད་ལ་མིང་འབེལ་པོ་ཡོང་ངས་ལགས།
pö-lā shing be-po yong-nge-lā ?

T. There is a certain amount of wood ; but for fires cattle-dung is mostly used. ལགས་མིང་རྟག་ཚུ་ཡོང་རྒྱུ་གས་ཆེ་བ་མི་གཏོང་ཡ་མ་ལྟོ་བ་(ཕྱི་བ) འབུས་ (འབུ་) ཡོང་།
lā shing tok-tsa yong-te shuk-chhe-wa me tong-ya lä cho-wa bü yong.

E. Are gold, silver and coal to be had in Tibet by mining? བོད་ལ་གསེར་དང་དུལ་རྩི་སྐལ་ས་ནས་འདོན་རྒྱུ་† ཡོང་ངས་ལགས།
pö-lā ser tang ngü do-sö sa-ne dön-gyu yong-nge-lā ?

T. Yes, in Tibet itself gold, silver and coal are to be had by mining, but it is not customary to mine for them. ལགས་ བོད་ རང་ ལ་ གསེར་དང་དུལ་རྩི་སྐལ་འདོན་རྒྱུ་ཡོང་རྒྱུ་འདོན་པའི་ལུགས་སློལ་མི་ཡོང་།
lā pö rang-lā ser tang ngü do-sö dön-gyu yong-te dön-pe luk-sö mi-yong.

*ཞག་མ་ is often used colloquially for ཞག་ པོ་

† Note method of describing the upper and lower parts of a country. It is often used.

‡ འདོན་ In conversation between ordinary people བཏོན་ is used, but the higher classes affect literary forms in their conversation.

E. Is that so? What harm is there in mining? ལ་ལགས་སེ།
 ལ་ལོན་པ་གནང་ང་ལ་སྟོན་ག་རེ་ཡོད་པ་རེད། *la-les; dön-pa-nang-*
nga la kyön ku-re yo-wa-re?

T. If they are mined the soil-essence of the country is damaged,
 and good crops are not produced. ལགས་བརྟོན་ན་ལུང་པའི་ས་
 བཅུད་ནམས་ཀྱི་རེད། སྟོན་ཐོག་ཡང་ཡག་པོ་སྟེ་ཀྱི་མ་རེད * || *la;*
tön-na lung-pe sa-chü nyam-kyi-re; tön-tho yang yak-
po kye-kyi ma-re.

31. *A visit to the Dalai Lama by a Tibetan General (De-pön).*
T.=Tibetan. E.=Englishman.

E. In Tibet when a general goes to pay his respects to the
 Dalai Lama, what does he have to do? བོད་ལ་སྐྱབས་མགོན་
 རིན་པོ་ཆེའི་སྐུ་མདུན་ལ་མདའ་དཔོན་སྐུ་གཞིགས་གཅིག་མཇལ་ག་ (བར་)
 བཅར་ར་ (བ་) གནང་ན་ག་འདུས་གནང་དགོས་ཀྱི་རེད་ལགས། *pö-la*
kyam-gön Rim-po-chhe kum-dün-la De-pön ku-sho chi
je-ka char-ra nang-nä kan-dre nang go-kyi-re la?

T. After sitting for a while in the ante-room, the chief drö-
 nyer† says to him, “You can come.” After going up, he
 must make three obeisances‡; offer the Dalai Lama a
 ceremonial scarf, take off his hat, and ask for a blessing.
 གཟིམ་རྒྱུང་འགག་ལ་རྟོག་ཅ་ འབྲུགས་གདན་འཇག་ནས་དེ་ནས་མགྲོན་གཞེས་

* A prevalent Tibetan idea.

† An official of the fourth grade. Under him in the Dalai
 Lama's household are eight drö-nyers, who are fifth grade. All
 nine are monks. Besides these, there are four drö-nyers, one for
 each Shap-pe, these drö-nyers being laymen and of sixth grade.

‡. Knees and forehead touch the ground at each obeisance.

ཆེན་པོས་འཆིབ་ཀྱི་གནང་ཆོག་ག་བཀའ་གནང་ཡོང་། ཡར་ཐེབས་པ་
 དང་སྐྱུ་ཕྱག་གསུམ་འཛམ་ར་ (བ་) གནང་ནས་སྐྱབས་མགོན་ཟིན་པོ་ཆེ་
 ལ་མཇལ་དར་དབུལ་ར་ (བ) གནང་ནས་འབུ་ལྷ་པིས་ (ཐུད་) ནས་ཕྱག་
 དབང་ཐུ་བ་གནང་དགོས་ཀྱི་རེད། *śim-chhung gak-lu tok-tsa skū-*
den ja-ne te-ne drön-nyer chhem-pö chhip-gyu-nang chhok-
ka ka-nang-yong ; yar-phep-pa tang ku-chha sum tshe-ra
nang-ne kyam-gön Rim-po-chhe la je-dar bü-ra-nang-ne
wu-sha pi-ne chhak-wang skū-wa nang go-kyi-re.

Then a silk cushion is placed below the throne. The De-pön
 having sat down on it, tea is brought. དེ་ནས་བཟུགས་ཁྱིའི་
 ག་གམ་དེ་བཟུགས་བདན་གོས་ཁ་གཅིག་སྒྲོན་ཡོང་། དེའི་སྒྲང་ལ་མདའ་དཔོན་
 སྐྱུ་གཞིགས་བཟུགས་གདན་འཇག་ཚར་ར་ (བ་) དང་གསེལ་ཇ་འཆིབ་ཀྱི་གནང་
 ཡོང་།* *te-ne shuk-thri sham te shuk-den kö-kha chi kyön-*
yong : te-i gang lā De-pön ku-shō shuk-den ja tshar-ra-
tang, sö-cha chhip-gyu nang-yong.

After tea has been offered to the Dalai Lama, some is laid
 before the De-pön. སྐྱབས་མགོན་ཟིན་པོ་ཆེ་ལ་གསེལ་ཇ་ཀྱག་ (འཁྱོག་)
 གུབ་པ་དང་མདའ་དཔོན་སྐྱུ་གཞིགས་ལ་གསེལ་ཇ་ཐུ་བ་གནང་ཡོང་། *Kyam-*
gön Rim-po-chhe lā sö-cha kya trup-pa-tang De-pön
ku-shō lā sö-cha skū-wa nang-yong.

After that rice-pudding is brought. དེའི་གཟུག་ལ་བཞེས་འབྲས་སེལ་†
 འཆིབ་ཀྱི་གནང་ཡོང་། *te-i shuk-lā shen-dre dre-si chhip-*
gyu nang-yong.

* Note the *hon.* given to the verb by which the tea of the Dalai Lama is brought in. It is not used in similar cases for officials even of high rank.

† Made of rice, butter and sugar.

Then after this has been offered to the Dalai Lama, and to the De-pön, the Dalai Lama inquires after his health saying "Tsha-rong De-pön, are you in good health?"
 དེ་ནས་སྐྱབས་མགོན་ཕྱུགས་ལ་* ཀྱག་ (འཁྱུག་) སྐབ་པ་དང་མདའ་
 དཔོན་སྐུ་གཞིགས་ལ་བྱ་བ་གནང་ནས་སྐྱབས་མགོན་རིན་པོ་ཆེ་ནས་མཆོམས་
 རི་† (འཛི་) གནང་ང་ (བ་) ལ་ཚ་རྩང་‡ མདའ་དཔོན་གཟུགས་པོ་བཤེ་
 པོ་བྱང་ངས་བཀའ་གནང་ཡིང་॥ *te-ne Kyam-gön Buk lā kya*
trup-pa ang De-pön ku-sko la sku-wa nang-ne kyam-gön
Rim-po-chke ne tsham-tri nang-nga lā Tsha-rong De-pön
suk-po de-po chung-nge ku-nang-yong.

32. Diplomatic intercourse, hon.

The British Government is not responsible. དབྱིན་གཞུང་ལ་ཐུགས་
 ཁག་ཡོད་པ་མ་རེད། *in-skung-la thu-kha yo-wa ma re.*

It will be a source of friction. འབྲུས་གཞིའི་རྒྱ་ན་ཡོང་གི་རེད།
thruk-shi kyen yong-gi-re.

Our subjects will refuse to pay taxes or obey the laws.
 ང་ཚོའི་མི་སེར་གྱིས་བྲལ་ འཇམ་ ཐུབ་མི་ ཡོང་།§ བློན་མས་ཡང་འབྱེར་
 མི་ཡོང་། *ngan-tsho mi-ser kyi thre je thup mi-yong ;*
thrim yang khye-mi-yong.

* *Lit.* "Inner or real protector."

† *Lit.* "Intermediate question," i.e., the first question of the new interview some time having elapsed since the last.

‡ The family name or surname of the De-pön, with estates in the Ü province.

§ *Lit.* "will be unable," i.e., "will profess inability," "will refuse."

It is probably not finally decided. བད་རང་ངེས་མེད་པ་འདྲ།
Be-rang nge me-pa dra.

It will be referred for equitable adjustment. འདྲ་སྤང་བར་
 འདུམ་ཡོང་ང་ཐུ་གི་རེད། *Dra-trang-par-dum yong-nga*
shu-ki-re.

The British Government desire to maintain amicable relations with other governments. དབྱེན་གཞུང་གིས་རྒྱལ་ཁབ་གཞན་དང་མཐུན་ལམ་ཡོང་བའི་བྱ་སྤྱོད་ལ་རྩོད་གནང་གི་ཡོད་པ་རེད།
in-skung-gi gye-khap shen tang thün-lam yong-nge thuk-dö nang-gi yo-wa-re.

They will make every endeavour to pick a quarrel with the Tibetan Government. ཁོང་ཚོས་ཕོད་གཞུང་ལ་སྙད་ཀྱིས་གྱུར་ཐབས་གང་ཐུབ་བྱས་ཡོང་། *khon-tshö pö-shung-la nye kö-gyü thap kang-thup che-yong.*

Although China is divided into parties, she can raise soldiers to meet aggression on her territory. ཀྱུ་ནག་ནང་ཅོག་ཁ་ཁག་བྱས་པ་ལྟར་ན་ཡང་སོ་ཤོ་ཤི་ས་ཆ་སྤང་ཀྱུ་དམག་མི་སྐྱལ་བྱབ་ཡོང་། *gya-na nang-tsa 'cha-kha che de-na-yang, so-sö sa-cha sung-gyu mak-mi kü-thup-yong.*

It will be difficult for us to hold out much longer, for you know how much more powerful the one nation is than the other (*lit.* the great difference in the extent of the power of the two nations). དགོངས་མངགས་ནང་བཞིན་རྒྱལ་ཁབ་གཉིས་པོ་རྩོབས་ཆེ་
 རྒྱུ་ཉེ་བཟུང་ཆེན་པོ་ཤར་བ་ཡིན་ཅང་ང་ཚོས་རྒྱན་རིང་དཀག་ཐུབ་པ་དཀར་
 ལས་ཆེན་པོ་ཡོང་གི་རེད། *gong-ngak nang-skin gye-khap nyi-po*
top chhe-chhung he-bak chhem-po shor-wa yin-tsang ngan-
tshö gyün-ring kak thup-pa ka-le-chhem-po yong-gi-re.

I fear that serious complications may arise, for the majority of the people are already beginning to complain of the situation. མི་ཕམ་ཆེར་ལས་ཀྱི་འདིའི་བཅོ་ལ་བཟུས་ནས་ད་ལྟ་ནས་སྐད་མོར་གྱི་འདུག་དགོ་སྟོན་གང་མེད་ཡོང་ནེན་ཆེན་པོ་རེད། *mi phe-chhe le-ka di-i so-la te-ne tan-da-ne ke-sho kyi-du; ge-kyön kang-men yong-nyen chhem-po-re.*

I shall be held responsible if the negotiations fail. བཀའ་མཁའ་དོན་སྒྲིག་མ་བྱུང་ན་མ་བྱུང་མ་འབུས་པ་ནི་ཁག་ང་ལ་ཡོང་གི་རེད། *ka-mön tön-min ma-chung-na ma-chung ma-thü-pe kha nga-la yong-gi-re.*

Our government has no aim other than the maintenance of the *status quo*. ང་ཚོའི་གཞུང་གི་བྱུགས་འདོད་ལ་ཆབ་སྲིད་ཉེན་ཡོད་རང་འཇགས་བཞགས་ཀྱི་མ་གཏོགས་གཞན་གྱི་དགོངས་པ་ཡོད་པ་མ་རེད། *ngan-tshö skung-gi thung-dö-la chhap-si ngön-yö rang-ja shak-gyu ma-to shen-kyi gong-pa yo-wa ma-re.*

